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ASSAM.

LETTER FROM MR. BRONSON.

The Tezpore Mission—The memory of a good man.

In a previous number (p. 350) it was stated that Mr. Bronson had spent a few days at Gowahati, from which station he wrote on the 27th of March. The occasion of leaving Nowgong was the indisposition of Mrs. B., and a recommendation of her physician that they should spend a little time upon the river, in further pursuance of which they left Gowahati for Tezpore. Leaving Tezpore, Mr. Bronson dates—

Brahmaputra River, April 19, 1852.—During our stay at Tezpore I had opportunity to see something more of the place. As a missionary station it is rather inconvenient, owing to the sparseness of population in its immediate vicinity, though I believe it is a dry and healthy location. The mission established here by the unwearied efforts of our late friend and benefactor, Capt. Gordon, is still struggling with the usual pioneer difficulties of all stations in this country. At present it is dependent upon local support; and Indian society is so changeable, such support is too uncertain to secure its perpetuity. The missionary, the Rev. Mr. Hesselmeyer, who came to this country with our esteemed brother

Diable, appears to be a good and evangelical missionary, possessing a catholic spirit, and longs to see the people of Assam turning to the Lord. I had the pleasure of worshipping with them on the Sabbath. Mr. Hesselmeyer read the service, after which I addressed them on the privilege of laboring in the service of the Lord. Our whole congregation did not number twenty persons, yet it was sweet to worship God under such circumstances.

The foundation stone of the little church in which we worshipped was laid by Capt. Gordon, praying that its walls might be salvation and its gates praise. That good man possessed a good degree of the true catholic spirit of the reformers. One fundamental principle on which he solicited and obtained the subscriptions necessary to erect the church, was, that it should be open to clergymen of all evangelical denominations. His friends in this country have procured a neat and appropriate marble tablet in memory of his worth, which is soon to be put up in the church. As we worshipped together, I felt a solemn and subdued emotion while calling to mind his fervent prayers, his forwardness in the cause of

Christ, his readiness in all society to speak a word for Christ. His consistent, godly life told upon native and Christian society.

Impediments to the gospel—Home remembrances.

O, how often have I felt, that if all who profess the Christian name in India would but act out their religion, Christianity would mightily advance! Instead of this, we often have the ungodly lives of such thrown back upon us by the heathen, with the taunt, "You Christians live as wickedly as we do. What proof is there that Christ's religion makes men better than our own religion?" I have latterly felt that this is one of the greatest impediments to the gospel. While at Gowahati I went out into the bazaar with Messrs. Danforth and Ward. In the crowd addressed was a respectable and unusually well-informed Mohamadan. He was also unusually candid and possessed an inquiring mind. When I was pleading the superiority of the claims of Christ over those of Mohammed, and the certainty of his obtaining salvation if he believed in Christ and obeyed His commandments, he replied,—"Do you Christians follow Christ? Did he drink and be drunken, or commit adultery? You Christians, I see, do it everywhere." I had no alternative but to wipe off the stigma thus cast upon our holy religion, by telling him that such had no right to the name of Christian, and that God's holy Book plainly declared that such could never enter the kingdom of heaven.

The secularizing of the Sabbath in this country has also a most pernicious influence. When professed Christians respond to the command, "Remember the Sabbath day to keep it holy;" saying, "Lord, have mercy on us, and incline our hearts to keep this law;" and then, rising from their knees, devote the day to pastime, to business, to visiting, and to every thing calculated to secularize the mind,—and employ the natives themselves in these pursuits;—how can the Sabbath and the sanctuary

become a blessing in this country? When will it ever come to be duly regarded by the mass? Yes, there is great danger lest the representatives of Christian nations cause Christianity to retrograde and these perishing millions to sleep on the road to perdition.

In noticing the reception of the monthly mail, Mr. Bronson remarks:

We cannot forget the tender associations of our native land. We love to retain them, and nothing seems so much like a visit home as our monthly letters. —We have rejoiced also to hear that the mysterious dispensations of Providence, in the deaths of the beloved Biddle and Campbell, are leading others to consecrate themselves to the work of missions. When I see, as I have seen during this short excursion, how many doors are wide open in *this* province, I feel as though I must not rest till I see others coming over to help us. It takes so much time to prepare to labor efficiently, that were helpers to come immediately, they might not be qualified in time to fill the places of some, whose failing health admonishes us that breaches may be soon made in our little band.

Bishnath—Subjection to the Hindoo priesthood.

Mr. B., on the 20th reached Bishnath,—now deserted as a military station. The sight of this place recalled his visit there in 1836 with the lamented Thomas, just before his untimely withdrawal from his work, and other affecting memories of past years and departed associates.

A large crowd of people gathered around me when I went to one of the temples there. Here I found the grossest abominations practised by the priests, and especially by an old fakir from Hindostan. He attempted to turn all my remarks into ridicule, until I was obliged to bring home upon him the most searching truths of the bible against his licentious course of life, when he became somewhat irritated and kept silent. This gave me an opportunity to address the people present, upon the utter impossibility of their obtaining salvation through persons so notoriously lazy, deceitful, irritable and corrupt. The Assamese priest accompanied me to the river,

where he showed me a tract that some one had given him, and said he had others. I sent him a further supply, gave the people some, and left them. The temples about Bishnath continue to draw multitudes of blind votaries, who pour in offerings to these priests and their attendants. One respectable man, who had resided here more than twenty years, seemed to admit the truth, and followed me to the boat remarking upon what he had heard. From him I learned that these priests frighten the people, threatening that if they do not make their offerings the goddess will send cholera or famine, or the tigers will take off their cattle and destroy them and their children; and thus they succeed in gaining an influence over the people. I felt sick at heart, at what I witnessed here.

Sabbath on the river—The Miri tribe.

Passing up the river, on the 24th, three boxes, directed to the "Civil station, Sibsagor," were found lodged in the shallows. On passing the wreck of a large boat, Mr. B. remarks: "At this season of the year sudden tempests are common, and the greatest care is required in travelling on this river. We are generally able to lie to in some cove every night, where we feel comparatively secure from the raging tempest; but what will all our care avail, without the protection of Him who holds the winds and waves under his control?"

25. Sunday.—Unable to reach a sheltered place last evening, I ordered the men to move on for a short distance to a small cove, where we spent the Sabbath. We enjoyed the day, though moored by the lonely bank, far away from all those we love. We cannot, at such times, forget the delightful sanctuaries of God in our native land, where we once were privileged to worship; but it was a pleasure under such circumstances to remember Zion and to pray for her prosperity. In the morning we had a season of prayer for the churches in this and in Christian lands, and at 4 o'clock, P. M., I preached to the boatmen and servants, who seemed very attentive.

On a previous Sabbath I had read and explained to them the 20th chapter of St. John's Gospel. The proofs that Jesus was actually crucified and rose

again from the tomb, seemed to interest them much. They are all rigid Mohammedans, and had not heard the particulars of the New Testament history on this subject. One of the men, to whom I had given a copy of the New Testament in Bengali, came and asked where he could find the account I had read.—Their diligence in their devotions, day by day, is worthy of a better cause. O, how I have desired that I might during this excursion be made the humble instrument of enlightening their dark minds!—There are no villages near the river, so that for several days I have had no opportunity for preaching. Our whole time, however, may be profitably spent in study when we cannot reach the people.

May 3.—Yesterday being Sabbath, we lay to in a small cove near a village of Miris. This simple-hearted people interested me much by their readiness to hear about the great salvation. Numbers of them continued on the boat for several hours, conversing and listening to conversation. I found here a young man belonging to this tribe, who had been encouraged by Capt. Dalton, while at Lakimpoor, to learn to read, and for several months has been teaching Miri lads, of whom I saw several and heard them read. I supplied them with Scriptures and other books, and gave the teacher also a supply of books for his Miri school. He is teaching without any remuneration. I should have rejoiced to have the means to encourage this youth in teaching his countrymen by a small monthly allowance. I am interested in this simple race. They all spoke the Assamese well, and are free from the prejudices of caste, of a long established religion and venerated priesthood. They all speak the same dialect, and what is interesting, the same as the great Abor race, who occupy the rugged peaks of the mountains on the north bank. I should rejoice to see a missionary devoting himself to the enlightenment of this people. They are themselves beginning to desire knowledge, but if any thing is done it must be done quickly, or they

will adopt the Hindoo religion. The brahmins are very zealously proselyting them.

Return home—Building—Encouraging state of the church.

May 5.—Reached home and found all our dear missionary associates enjoying health and prosperity. Brn. Stoddard and Dauble have so far advanced in their building that they hope to be able to move into their houses in the course of a month or two. The task of building in this country cannot be appreciated at home. We have at this station no mechanics who are competent to undertake and carry forward a piece of work independently. Some one's eye must be upon them every moment, and they must be urged, or day after day is spent without effecting anything. This work makes a heavy demand on the health and strength of the missionary. I often feel that every considerable mission establishment ought to have connected with it a missionary mechanic, who understands something of various trades, and who, besides building, could instruct our pupils and native Christians. The mission and the country would be greatly benefited. This would provide remunerating labor for many of the native Christians, who are now so dependent upon us, and save much valuable missionary time and strength.

The state of our little church continues encouraging, and I am hoping to be able during the rains to visit by boat several villages near us, where some interest has been manifested in the truth. Mrs. B.'s health has been somewhat improved by the river trip and by the medical advice she has received; but she is still feeble, and we have occasion to exercise the greatest caution against over-exertion and exposure. It is difficult to keep quiet when so much is to be done in this field white unto the harvest.

LETTER FROM MR. BROWN.

Provision for native Christians—Baptisms.

Sibsagor, June 14, 1852.—The subject of Christian villages having been

pretty fully discussed by the Mission, (although no action was taken upon it at our meeting,) it seemed to be nearly the unanimous opinion, that the Mission, as such, cannot go into the business of taking up land, &c., but where circumstances make it advisable to render assistance in this way to the native Christians, it must be done upon individual responsibility, without involving the Mission in any expense that may be incurred. The time having come when it seems absolutely necessary for some steps to be taken towards providing for our native Christians at this station, and considering the difficulties they have had in procuring even an acre of ground, on account of the jealousy of the Hindoo and Mussulman landholders, br. Cutter and I have applied to the magistrate for several lots of unoccupied land, which he has very kindly granted us; and during the present season as many as five or six of our native Christian families will be engaged in cultivation. The dependence of converts on us for support, by being employed as servants, or even as workmen in the printing office, is attended with many disadvantages, and is not calculated to foster that independence of character which it is so desirable for them to attain.

We have had some accounts of the Burmese endeavoring to stir up the tribes on the frontier to join them in an invasion of the plains, but as yet everything here remains perfectly quiet. Another cold season, we trust, will open Burmah to the gospel, and render the whole intervening country between Assam and Ava accessible to missionaries.

Two females were baptized on the first Sabbath of this month—the brahmin widow, mother of Kūntí, (see Mag., p. 337,) and Hupahi, a school girl, of whom you have an account in the Mission Report. (Mag., p. 133.)

LETTER FROM MR. WHITING.

Visit to Dibrugor—Wants of Assam.

Mr. Whiting was prostrated with the Assam fever in April last, and as soon as practicable after the

attack was conveyed to the Brahmaputra river, and made a visit to Dibrugor, of which he says, under date of

Sibsagor, June 14.—We went up the river about one hundred miles to the station of the first regiment Assam Infantry where we stopped fourteen days with Capt. Reid, a gentleman very friendly to our mission, and to whom our brethren are very much attached. While at Dibrugor, we had an opportunity of extending our knowledge of the country and of the people. From the officers we received all the attention and information we could desire. And not a few times did we wish that more missionaries could be sent to Assam. It is useless, perhaps, for us to think of this. Yet it seems that if you had the men, and could travel about the country, you would station two families wherever there was an English magistrate. This would require about twelve more men. If so much could be done in Assam, we might appear in earnest for the salvation of this province. But now, so large and so inviting fields are left unoccupied, that they invite the attention of Romanists and Puseyites, and thus forms of apparent Christianity are introduced, which we, our successors or the native pastors have got to meet, in addition to the errors and opposition of Hindooism and Mohammedanism. Pardon me; I have really commenced almost unawares a *plea for Assam*—but I have only been following the impulses of my own feelings.

While at Dibrugor I had the pleasure of hearing the English residents speak highly of our mission, especially of the press and its publications. The *Orunodoi* is circulated in the regiment. The major has a school of thirty or forty girls, collected from the families of the sepoy; these all use books from the mission press. The effect is that the girls at least become neat in their habits, and have a wider view of what life is. Could religious ideas be directly and daily instilled into their minds, much good might result.

Comfort in sickness—A year in Assam.

My late sickness has been a blessing to me. The kindness of my associates has endeared them to me, the goodness of

God has excited warmer emotions of gratitude, and the prospect of death has formed in my mind a more earnest conception of the truth, that what we do must be done quickly. Yet I did not think I should die. I could not see the gates of death; there seemed to be a harvest-field between, which cut off the sight.

The native disciples were very much concerned, and held prayer-meetings daily. Once, after prayer, Nidhi Levi came to Mrs. Whiting, saying, "Do not be afraid, Mem Sahib, the sahib will not die—he will live." And even an old heathen servant seemed to have for a moment an idea of God's love, as he said, "Do n't cry, Mem Sahib; the great God will have mercy—the sahib will get well."

I am more than ever attached to Assam. I love the natives, and long to be able to preach to them the word of Life. I am content to remain in this land, and among this people. I know I shall be satisfied in the great gathering, if some are there from Assam as the result of my feeble labors. I have now been in Assam one year. It has been a short year, a year of comparative inactivity, yet I hope not wholly lost. It has been entirely a preparatory year. I am conscious of having passed through a great mental change. Many ideas formed on the other side of the world have been dropped. Plans, and castles built in the air, have been overturned. In short, the experience of the past year has been such as to reduce me to realities, to curb my impulses, and to show me how limited a range one can take in this short life. I have had to learn my place in the field, and my relations to my associates. In fact, I have had to begin life anew, with the embarrassment of having to undo much of my previous life. I humbly hope it may please God to renew my strength, and give me an opportunity of travelling, the next cold season, among the villages. At present, though I have returned to Sibsagor, I am still weak, unable to study, and the excessive heat forbids my going out, even to the services on the Sabbath.

LETTER FROM MR. WARD.

New Chapel at Gowahati.

The new chapel alluded to by Mr. Ward, as we are informed by a note from Mr. Danforth, was commenced in consequence of the dilapidated condition of the old edifice. It was found that the sum needed for repairing it was about half what would be needed to construct a durable, convenient and comfortable chapel; "the old building was made of *sun dried* bricks; it was low and damp, an evil that could not be remedied; it was in an unfavorable position, being very much exposed to fire from the bazaar, and in case of a conflagration would be a conductor to our other buildings; the people seemed anxious for a new building, and were ready to assist in the construction." The liberality of the residents has enabled the mission to put up a brick building, sixty-five by twenty-eight feet, with a steeple. The walls are eighteen feet above ground, and from one-and-a-half to two feet thick. It was hoped that the interior would be finished in season to have it opened some time in the present autumn.

Gowahati, June 23, 1852.—You have doubtless been informed not only that we are building a new chapel, but also that a large burden of both labor and supervision has fallen upon Mr. Danforth and myself. We did not expect it would require so much of our attention as it has done, but it has been unavoidable. It has been a standing hindrance to the faithful *study* of the language, but as I have been compelled to *use* it constantly, in preaching on Sundays and in daily lectures to the assistants in the New Testament, and also in talking among the people, I have been blessed with some progress; but it is no light work to become *master* of an Asiatic tongue. I am happy to say that the chapel is now so far advanced, that it will require much less attention for the future.

On the subject of buildings, Mr. Ward expresses views similar to those of Mr. Bronson in preceding pages. The absorption of a missionary's time in such cares is much to be deprecated; but it is a matter of necessity, not of choice.

I trust our brethren will regard it as no unimportant circumstance, that nearly all in this mission will soon have good, *durable* and commodious dwelling-houses—a thing necessary to the preservation of health in such a climate as this. It is poor economy that will make a missionary drag out a miserable existence in close, dark, damp, poorly ventilated houses, the lurking-places of all manner

of sickly vapors, and of the germs of disease. The climate of India and that of our own best of all lands on earth, are unlike by a difference which few can appreciate.

A baptismal scene.

A little more than a week ago, it was my delightful privilege to administer, for the first time, the ordinance of baptism. The candidate was an interesting girl of the boarding school. I cannot tell you the joy I felt as we stood by the waters of the great Brahmaputra, with the little group of native Christians, neatly dressed, standing about us, and a company of respectful witnesses gathered around at a little distance; and as we sung the hymn, "None but Jesus!" Then, explaining to them the meaning of the ordinance, and invoking the presence of the Holy Spirit, we went down like our Divine Master into the river, whose immense waters reminded me of the fulness of God's love. I then bowed the candidate beneath the pure waters, and as we went up out of the water, the hymn, "I'll try to prove faithful," was sung by all the happy company. There are two others who have requested baptism, but we cannot be in haste in these matters. God's work is slow in its beginnings, in the midst of the old, long-cemented systems of Hindooism; but when once a breach is made, the walls of the false fabric will begin to give way. We earnestly beg your prayers in our behalf.

JOURNAL OF NIDHI LEVI FARWELL,
NATIVE PREACHER.

(Translated from the "Orunodoi.")

The following narrative will interest our readers by its own intrinsic merit, as well as by the circumstance that it is the description, by a native preacher, of the operation of an agency on which the evangelization of Assam must more and more depend.

The Miris—Discussions with priests.

On the 6th of January, three brethren, Batiram, Kolibor and myself, left Sibsa-gor, and took our journey to Utor Kul. As we passed down the Brahmaputra, we came first to a Miri village, Bhekeli Mukh, where there is a mission school. There we staid one day to examine the

scholars. We examined them early in the morning, after which the Miris, with their women and children, met together in the school-house to hear the word of God. There we began to preach to them the great atonement of Christ, which He made for sinners. They all gave good attention to our words, particularly two or three of the scholars, who listened very attentively when they heard of the sufferings of Christ. When we first arrived at their village, these scholars had come to our boat in the night, and heard the word of God about two hours.

We always think of the Miris with great interest, because they have no religion; though now the Assamese priests have begun to make them disciples to their false religion. But we still have hopes of them, and trust that in a few years God will manifest unto them his salvation. This is our constant and earnest prayer.

On the 13th we reached Kullungpore, a nice place, where there are a great many priests. We staid there six days, and preached Christ and Him crucified in all the villages around. Many priests came from the various monasteries to hear our word, and reasoned with us constantly from morning to evening. When we showed them that in their shasters there is revealed no atonement for sin, nothing but rules for preserving their caste, they confessed it. After long conversation with us, they would ask for books, that they might examine and see whether these things were true. We gave them two or three testaments, and about sixty tracts.

Numerous listeners—Hungering after “the word of salvation.”

On the 15th we went to a village called Hutar. We went to two or three places there, and conversed with the people about the sufferings of Christ, and gave books to such as could read. Here is an old Gohain, or chief priest, who begged from us a testament and some tracts, that he might examine these things. After he had taken the books, he told us that an old priest had died a few days before in a neighboring village, that great num-

bers of people were gathered together to witness the burning of his remains, and that if we would go, we should find a great many people to preach to. On hearing this, we went to the place, and found multitudes assembled, to whom we preached the atonement of Christ.—Hearing our preaching, about a hundred persons gathered around us, and we preached to them about two hours. We showed to them the evidence that they could not be saved by their own religion, and that it was a false religion. Many of them heard very attentively, and some asked, “How, then, can we find Christ, in order to worship him?” We then showed them in what way they might find Him.

While we were conversing with them, a man called out from the namghor, “Come to the burning; everything is ready.” A man who was behind me, answered, “What have you got in your house there? Nothing but rice and pulse. But here we are hearing the word of salvation, and we cannot leave it to go there. Perhaps we shall obtain salvation through these words.” He said this loudly, before all the priests and respectable men, but no one could give him any answer, and all listened most attentively to the preaching. When we closed, we distributed books to all who could read. Our hearts were rejoiced within us, that the people had heard our words so attentively, and we have great reason to thank God for his kindness in thus permitting us to declare the words of eternal life.

The true “Avatar” expected.

Having finished visiting the villages around Kullungpore, we started from there on the 19th for Gohpore, my birth-place, which is about eight miles to the north-west. We staid there about six days, and preached Christ to my old acquaintances. They were all amazed at hearing this new doctrine from my mouth, but they manifested a great willingness to hear.

22.—My health has not been good; I was therefore unable to go with the

brethren to a distant village. I went, however, to a village that was near, and had some conversation with ten or twelve persons. I felt very sorry that I could not go with my brethren. When they came home, they told me joyful news, saying that they had found an old man, with several young persons, to whom they had no sooner begun to preach about Christ than the old man spoke and said: "This night I had an extraordinary dream. I saw a sahib coming on a white horse towards my house. He spoke to me, and directed me to clear a way for him, as I had made a high fence before my house. Seeing that I would not open the way for him to come in, the sahib leaped over my fence, with his horse, at a single bound. He then spake to me, saying, 'The word of the true Avatar (Incarnation) has reached you. You must renounce all your former false religions, and embrace the religion of the true Avatar; then you will be saved from the wrath of God.' When the sahib had said these words, he rode off towards the north," (the place where we were.) As soon as the old man heard of the true Avatar, through our brethren, he said to them, "This, then, is the true Avatar, whom you have preached to us." When the people heard about Christ, the true Incarnation, they were very much surprised.

We remained at my native place about six days, and visited among the neighboring villages, where we found fifty or sixty men every day, and, on our return, at night, many people came to our place, partly for the sake of hearing the accor-dion, which I was accustomed to play for a little while—after which we had an opportunity to spend an hour in preaching Christ to them.

The Dopholas — The assured triumph of the gospel.

One day, we went out to a place called Gauthi-gaun, and found a village of Dopholas, who had come down from their hills, and were cultivating paddy there, like the Assamese. On entering the village, we found the *gaun*, or Dophola

chief, with whom I sat down and had some conversation. When he heard of one living God, and of one Christ, he was much surprised, for he had never heard such things before. He asked, "Is it Jesus Christ that keeps me alive, and is it he that will take away my life?" I told him, "Yes, Jesus Christ keeps you alive, and He also will take away your life." After I had talked with him for a season about God, I asked him where his ancestors came from. He said they came down from heaven; * that the Ahom kings came by a golden ladder, but that they came down by a bamboo ladder, and therefore they live in houses with bamboo floors. These Dophola tribes are very much like the Miris, and their houses resemble those of the Miris; like them, also, they do not pronounce the letter *h*, when speaking in Assamese. They are stronger than the Miris, and very cruel. They always carry with them their bows and arrows, and a long *vongua*, or sword. Whenever any one injures them, they are sure to take revenge. These people are a little whiter than the Nagas, and, like them, eat whatever they can find. They worship four *dewotas* (deities), whose names are, *Sorok-deo*, or Lord of Heaven; *Mlon-deo*, *Siki-deo*, *Lunto-deo*. But *Sorok-deo* is the chief. In their worship they resemble the old Ahoms, killing fowls, hogs, &c., and repeating charms. The Dopholas are of two tribes. One is called Tagi. Their language is a little different from that of the other tribe. It is but a few years since they were accustomed to make depredations among the Assamese, coming down for any slight offence, carrying off whole families at night, and afterwards securing large sums from the ryots for their ransom.

On leaving my own village, I felt very sad, and thought thus to myself: Alas! God has sent his blessed word to these poor sinners; did they only believe it, it would save them from their sin and misery. But, now we are going to our homes, perhaps they will never be able to hear again. Still, I know that the

* This is a tradition of the Ahom kings.

word of the Lord is a flaming fire ; it has fallen into the midst of this wilderness of sin, and it will not return to him until the wilderness is burned up. As Paul said, I am in bonds, but the word of God is not bound ; so, although we have come away, yet I feel confident that the powerful word of God will never return void from among them.

RANGOON.

LETTER FROM DR. DAWSON.

Return to Rangoon—Rebuilding of the town.

Rangoon, June 22, 1852.—After making a short stay in Maulmain, endeavoring to pick up a few things which were absolutely necessary to patch up our present temporary homes, and begin housekeeping again, I returned, the other day, by the steamer *Fire Queen*, to this place. When we left here, in January last, by invitation of Com. Lambert, we went away, so to speak, with empty hands. We hoped, on our return to Rangoon, after it had passed into possession of the English, that we might possibly find some of our abandoned property ; but in this, except the finding of some broken sets and odd volumes from our libraries, we have been entirely disappointed. — Through these political difficulties, involving the loss of our whole outfit, our expenses have been materially increased. But we have no disposition to murmur at this providence. Out of this seeming evil, it is our hope and our sincere prayer that much good may flow to Zion.

On leaving Maulmain, it was my intention to bring my family with me in the steamer, with Mrs. Kincaid and the children ; but, owing to some instructions from the Governor General, the captain of the government steamer refused to take, as passengers, any ladies desiring to land at Rangoon. The instructions were given with immediate reference to the case of an unfortunate lady, whose husband fell in the assault on the Dagong pagoda. She entertained the notion—though he was pierced by seven balls—that he had been buried alive, and was

anxious to visit his grave. The authorities at Calcutta were not disposed to gratify her in this, and orders were issued, which, at Maulmain, were made to apply indiscriminately to all ladies wishing to land at Rangoon, not excluding the families of missionaries resident there. We were therefore compelled to leave our families at Maulmain, to await some other favorable and safe opportunity.

I never felt more surprise in my life than I did, on reaching here, to see the progress already made in building up another town. The houses seem more numerous than they were before the late wanton destruction of the place by the Burman governor. At a random guess, I should estimate the population at about thirty thousand, and still people are flocking in from the country, and foreigners from other parts of India. One could scarcely credit the fact, if a stranger, on present observation, that Rangoon had so recently experienced a terrible bombardment. Under a paternal and fostering administration, it will soon become a most flourishing and important commercial city. It has now a garrison of about 6000 troops, and a fleet of six or seven vessels of war, most of which are steamers.

Encouragement for missionary labor—Native Christians.

Though the country is in a state of war, there is here much room for encouragement and hope in missionary labor.—Boodhism has no power to protect from invasion and defeat. The people begin to think that their “guardian *nats*” have forsaken them, and that they are not deserving of their reliance. The work of the English soldiers, in opening their pagodas and overturning their cherished idols, is witnessed with the most stoical indifference. Their idolatrous zeal has perceptibly abated, and of the hundreds whom I meet in the street, very many appear sober and reflecting. O that their eyes may be opened to discern the truth as it is in Jesus !

The Karens have come in, from time to time, in large companies, since their Burmese rulers fled. Some have made

visits of two or three days, and then returned to their families and their forest homes. Mr. Vinton's arrival, shortly followed by Mrs. V., was hailed by them with peculiar pleasure. Temporary houses, both for the mission family and the Karens, have been erected within the limits of the stockade. There, by their contiguity to the troops, they are secure from molestation. Last Sabbath morning, I derived no ordinary measure of delight from a visit to a meeting of Karen disciples. Under the shadow of the lofty Shway Dagong pagoda, 160 or 170 Christian Karens assembled to engage in the worship of God. They all seemed happy. The place was vocal with the praises of Jehovah. Idolatry was dumb. Our hearts said, "Truly the desert begins to bud and the waste to bloom; give glory, give glory to the Most High!" All these Karens are in school, and receive religious instruction daily.

The regular Lord's day service in Burmese commenced the day before yesterday. Mr. Kincaid preached in the forenoon. About twenty were present. In the evening, he had an English service in the stockade, for the benefit of the soldiers. At the Burmese chapel, which is under the same roof with my dwelling, we held a prayer meeting. A number of Christian Burmese families have taken shelter here, occupying some of the rooms of this large monastery.

MAULMAIN BURMAN MISSION.

LETTER FROM MR. STEVENS.

The Burman dictionary and concordance— Evangelical labors.

By the following extract and other communications from Maulmain, we are glad to learn that the important literary task on which Mr. Stevens has been so long employed—the editing of Dr. Judson's Burman Dictionary and his concordance to the Burman Scriptures—draws rapidly towards completion; that the manuscripts have been entirely deciphered and copied, a work of much difficulty, portions being in very faint pencilling; and that the printing has gone forward with despatch. The completion of these works will relieve Mr. S. of a more than commonly arduous undertaking, will have insured the preservation of the results of Dr. Judson's philological investigations, and given to

the public and to future missionaries invaluable aids for the acquisition of the language. Mr. Stevens says, under date of

Maulmain, May 11, 1852.—The mission has been blessed with a good degree of health, and we have been permitted to prosecute our work in town with little interruption. You will be glad to know that the printing of the dictionary proceeds at a good pace, three forms in a week having been struck off, so that copy is now nearly exhausted of that portion which Dr. Judson considered ready for the press. I am proceeding as fast as other engagements will permit, with the remainder of the work, aiming chiefly to *edit* faithfully the work as it is, which I find in a more forward state than I at one time supposed. This portion of the work, when clearly brought out and arranged for the press, although not as good as it would have been had the author lived to complete it according to his mind, will nevertheless be invaluable to the student of the Burmese. And if allowed to go on in printing at the rate at which we are now proceeding, the prospect is cheering to my mind that I shall not be detained on the work so long as I had feared.

You will be glad also to learn that the manuscript of the concordance to the Burmese Bible has been so far revised and compared passage by passage with the text, that the remainder of the work upon it will easily be performed by the dictionary assistants at intervals when not employed on the dictionary. I have now but two men so employed.

With respect to my preaching efforts, they are confined, except on special occasions, to Sabbath afternoon excursions from house to house in different parts of the town, but more especially to Daing-wonquin. Occasionally also I have been to Mopoon in the same way. In these visits I have distributed a good number of tracts, and have held interesting and animated discussions with individuals and companies of persons; but none have appeared as yet whom I can call serious inquirers after the truth, at least in the sense in which the term is gener-

ally used at home. For preaching to have the effect which it was designed to produce, there is no doubt it ought to be *the great* business of him who is employed in it. From desultory efforts but transient impressions are generally to be expected.

TAVOY.

JOURNAL OF MR. THOMAS.

Our September number contained (p. 356) passages from the journal of a visit to Mata by Mrs. Thomas, who accompanied her husband thither in January last. A journal by Mr. T. since received contains some facts of interest concerning

The church at Mata.

Feb. 14. — We have now held eight covenant or business meetings. All the members present have confessed, for they make these meetings preëminently occasions for the confession of sin. The brethren have received back into the communion of the church three excluded members; set aside, mainly for desecration of the Sabbath, (which seems to be about the only sin that calls for church discipline here, the present year,) eleven; and voted to receive, after baptism, twelve. I have taken the number of those that confessed in the covenant meetings, and making allowances for the sick and others prevented from attending meeting, I could only make the members of the church amount to about two hundred. Last year more than *four hundred* were reported, and this year, at the association, *three hundred and sixty-three*. The question arose in my mind, Where are the remaining one hundred and sixty members? In order to ascertain, the pastor, after a short sermon this evening, called every name in the church record. My mind was greatly relieved. There were on record 520 names. Of these, 117 have died, and eleven have apostatized. Then about thirty are connected with churches at other regular stations. About twenty more are *said* to reside in Mata, but are too distant to be regular at meetings, and 117 reside in four villages some half a day's journey each from Mata. In two

of these villages, assistants are stationed; the other two ask for them and will probably have them, and will thenceforth be regarded as separate churches. For, as our business meetings show, they do not attend at Mata, some *cannot* attend. Then the question arises, would it not be better for these brethren to have the ordinances of the Lord's house administered in the villages where they live? If the members will not live in Mata, but will *live together* in villages, ought they not to have assistants? Ought not the missionary or ordained native pastor to visit these villages, that the sacred influence of the ordinances may be widely extended among the heathen around?

Thus closed our business meetings. God has been with us. No sign of division has appeared, no jarring, no want of readiness on the part of the church to discipline delinquent members. The pastors needed checking occasionally, to illustrate, modify or explain what they said. But on the whole I am pleased with them and can see the day, in the future, when they will be able to carry out the principles of the gospel in the absence of the missionary. The members seem to be at peace among themselves, but I fear are suffering for the want of something to do. I have tried to inspire them with a missionary spirit, and think they will send a man on their own responsibility to preach among their unconverted countrymen. But let us be assured *again*, that the presence of God's Spirit is absolutely necessary to these infant churches.

I am happy to say that the special efforts made by br. Cross last year to unite the church have been greatly successful. There are twice the number of houses here now that there were last year.

Kergau—Converts. — Prevalent spirit of inquiry.

As mentioned in connection with Mrs. T.'s journal, they visited the village of Kergau, five hours' sail from Mata, one of the four villages inhabited by families connected with the Mata church, where eight persons were baptized. Much was here found of an encouraging nature.

There are at Kergau between forty and fifty members, and a devoted young

man for an assistant. They have a country in richness far surpassing Mata, and a good chapel; but too small, for it has been densely crowded, so much so that last evening, after sermon, I found one or two under the table! Twelve offered themselves as candidates for baptism, nearly all from among the heathen. One of them, when asked if he desired to be baptized, replied, "I fear I have not yet got a new heart; I do not dare to be baptized." We of course did not urge him, but exhorted him to be in earnest to secure a new heart. Another man and his wife who presented themselves, were candidates in the days of Boardman! *He* said he was not holy enough yet. He is probably the most self-righteous man in the village. There are evidently quite a number here whose hearts God has touched,—indeed the spirit of inquiry is more general than in any place I have yet visited. The eight who were received were baptized in the presence of all the members, and of many of the heathen who never before saw the ordinance administered here. We left this village, assured that this little flock had been very much refreshed and strengthened.

Lauloo—Distant Karens.

Two days' journey brought the visitors to Lauloo. "There is a fine assistant here, but the people are scattered, and there is nothing very cheering in appearances." Three persons were baptized here, one of them an old woman whose husband is still among the heathen. Here they met the man described in Mr. Cross's journal last year, (*Mag.*, last vol. p. 181,) as "a man of about thirty-five, of good understanding and good powers of speech. He is from far above Maulmain, in Burmah Proper. He wishes to learn as fully as possible the way of salvation, that he may return to his countrymen, and preach the gospel to them."

He has learned to read and write, and has lost none of the warmth of soul which he had last year. He is constantly endeavoring to advance in various ways the kingdom of Christ. He is still fully determined to return to his own country, but where that is no one *exactly* knows. He says it is "between Ava, Siam, and China;"—that there are a great many Karens there, all Sgau Karens; that

here in these provinces there are few in comparison. "Off there, the Karens are equal to the Burmans in multitude, and they do not wander about as the Karens do here. A man will build his house, and when his daughter marries she takes her husband to her father's house, or rather adds a little to the old house. This continues many years, till a few of these houses make a large community." Quala and Kaulapau fully believe that there are multitudes of Karens there. I asked them how they knew. "Because," said they, "from the beginning Karens have been coming from thence and they all tell the same story." Quala says he intends to make a request at the meeting of the Association, next year, to be sent thither with this man. May it not be that God is yet to employ these converted Karens as agents in bringing in a far greater multitude of souls?

Tour up the Tavoy river—A promising inquirer.

Arrived at Tavoy, Feb. 22, Mr. Thomas made immediate preparations for another tour, up the Tavoy River, on which he started upon the 25th, accompanied by one of the ordained pastors and nine other Karens.

26.—We have passed Newville, simply giving notice of the time when we intend to return. We are now in the middle village, Claushai. Have had a sermon this evening, but as many of the people are away "cutting" their fields, we go on, God willing, in the morning.

27. Saturday evening.—We are now at the most distant village, Yaville. We had a hard sail hither this morning. Much of the time the Karens were in the water drawing the boats over the rocks. Thus do the Karens fix their abodes, where none but themselves can reach them without difficulty. When we have passed all Burman cities and villages and even all outward signs of human life, *then* we find the Karens.

We have spent the afternoon in conversing with any who came in, among others a fine lad of twelve or fourteen years from Siam, who still bears marks

of the kyoung where he learned to read Burman. He is now studying daily with the assistant. God has evidently touched his heart; he thinks he has a new heart, and says he prays to God and wishes to become a disciple, i. e. be baptized. As his knowledge of Christianity is quite limited, we thought it best not to baptize him now. He is a Shyan Karen, the first that I have seen; will probably be in the school at Tavoy during the coming rains.

Addressed the people in the evening from the words, "For to me to live is Christ." They are all in except four, who, with three from the middle village, are away in Siam to purchase buffaloes. This, we hope, is an indication that they are intending to raise the lowland paddy and become less nomadic.

A case of discipline—Baptisms—Want of Christian activity.

29.—The meetings yesterday,—a covenant meeting and three preaching services—were well attended and solemn. To-day the business meetings have passed off pleasantly,—only one case of discipline, and the only case of the kind that has come under notice this year. A man confessed that he had beaten his wife. Such family troubles have been in time past very common, but, I am happy to learn, are becoming more rare. However, a blow here is about the same, perhaps, as an unkind word in America. Had this man been penitent he would not have been prevented from coming to the communion, but he was the furthest possible from it and even threatened to do the same thing again. He was set aside until his anger should abate and he should show signs of repentance. Two interesting young persons were baptized.

March 1.—This morning, before leaving Yaville, we held a short meeting, the object of which was to induce the native brethren to put forth efforts to save their heathen friends. A few years since, the inhabitants of that village were removed from the head waters of the Ya river, where there are still a large number of

unconverted Karens. No heathen Karens reside near Yaville. Hence I fear that the Christians of that village are suffering for want of *something to do*. They are about fifty in number. I told them I was intending to visit the Ya river next year and wished one of them to go before me and prepare the way. They appeared interested, but seemed to say by their looks, We cannot do anything. If they do nothing this year, I will make another effort, and another, until, by the blessing of God, they shall awake and manifest a missionary spirit.

A growing village—Church discipline—Promising state of things at Newville.

The middle village, where I now am, is very different from what it was last year. The head-man has built a fine little chapel, several houses have been erected and two more are about to be put up. There are several unconverted Karens here, who recently came in to learn to read. This is almost always a sign that they wish to follow Christ. Moreover, it is reported that a large number of Karens from Siam are to take up their abode in this village. If so, it will become an important position, although it is not yet regarded as a regular station, the disciples either going up or down the river to attend communion services. This year, however, we chose to have the communion at each village.

2.—The business meetings have been very trying. This place seems to have been a sort of reservoir of all kinds of evil. Members of other churches, guilty of some offences, came in and confessed, but they were sent to their own churches to be judged. After sending one here and another there, twenty-five remained whom we thought prepared to receive the Lord's Supper. At the close of the meeting the brethren seemed encouraged. Perhaps this also should become a separate station.

3.—Again in Newville. Here are signs of improvement. There is here one of the finest chapels in all our northern stations. A table in the chapel, made by the Karens, appears far more

like a table than anything I have yet seen in the jungle. This, though designed for the desk, stood in the middle of the house, while two old dilapidated tables occupied its proper place. It took but a moment to put things in *meeting-house order*.

7.—I have been pleased to see that the assistant stationed here is perfectly acquainted with all his flock. The results of his labors are strikingly apparent in the greatly improved condition of the church. Hardly any discipline has been called for, while seven excluded members, some of whom had been out of the church two, three and five years, were restored. Three interesting persons, two from among the heathen, were baptized. One, a young man, is from a large family, all the rest of whom are yet in the darkness of heathenism. There are others whom I think worthy of this sacred rite,—a young man and his wife, who attended all the meetings and have built their house among the native Christians near the chapel. There is also a spirit of inquiry among the unconverted, some of whom were in at our meetings. One young man, a Pwo, called on us one evening after meeting. He was evidently concerned about his soul, but like many in Christian lands he replied, "It is of no consequence whether I become a Christian or not." We asked him if the blood of Christ, the joys of heaven and the woes of hell are of no consequence. He appeared solemn but made no reply.

Here, too, we made special efforts to awaken the church to a sense of their responsibility to the heathen around them, who live in two or three small villages distant one or two days' journey. I have no doubt but they will do something here. Indeed, they have already sent for a man to become *their* evangelist. If they send and support this man I have strong hopes that not only will souls be saved and Christ glorified, but that less discipline will be called for to keep the church in order.

Preaching to the heathen—A female missionary's work—Romish missions.

9.—Again in Tavoy. If it be possible for br. Cross to leave his family, I shall probably accompany him on a tour to two heathen villages, not very distant from this city, where are some asking for baptism. If it be not thus, we have finished our journeyings in the jungle for this year. I must confess I do not think I have any *special call* to train these old churches, but some one must do it. If it were possible, I would do nothing but preach the precious gospel to the heathen—the perishing heathen! I am in as good health as one could expect after months of physical toil and of unceasing mental anxiety and exertion. Mrs. Thomas, though she has accompanied me through the Tavoy and Mergui provinces, never enjoyed better health. In these tours she has met the women for prayer, received the contributions of the churches, administered medicine, examined the schools, and a hundred other less but very important things, which it would be impossible for a man to do. She is now again assisting in the Burmese and English school here, but expects during the coming rains a large school of Karen girls.

10.—Our assistant at Yaville called on me to-day. He said he had seen the two Roman Catholic priests who reside in Pyekhya, with the three Karens who have apostatized from the church there. They have been to Mata on a missionary tour. As they were gone but little more than a week, I think they could not have met with much success. [Karens, since from Mata, say that they remained only one day; the brethren would have nothing to do with them *as teachers*.] However it is positively asserted that men are to be sent to establish themselves there. If so, there are undoubtedly a few *dead carcasses* which these birds of prey will seize upon. This is all they can do, or expect to do. It is the children of these deluded parents which the priests desire. They can make *real Jesuits* of these.

NINGPO.

LETTER FROM MR. GODDARD.

Translation—Building—Inquirers—Public Disturbances.

The progress which Mr. Goddard has made in the translation of the New Testament will be noted with pleasure. He speaks briefly, but significantly, of the loneliness and oppressive cares he has to suffer in the absence of helpers.

Ningpo, May 6, 1852.—I send you, by this opportunity, a copy of Matthew, which, after much delay, is now printed. I have succeeded in getting the work done very well, and with less difficulty than I had been led to fear. Mark is in the printer's hands, and the work going on. I have finished the translation of the Acts, and am going on with the second revision of it. The building of the chapel is advancing as well as could be expected. The walls are nearly up, and I trust it will be finished near the appointed time, in July. The attendance at the other chapel continues good, and the truth is evidently making progress, though we do not see hopeful converts. One or two inquirers appear encouraging.

Dr. Macgowan left for Shanghai on the 22d ult., intending to visit various places in the country by the way. He expects to return with Mrs. Macgowan, soon. At last accounts, Mrs. M. was as well as usual. I find it not a little wearing to be alone so much, having the care of building a new chapel, supplying the old one, printing, translating, &c., all on my hands.

There have been several severe riots in this city, owing to extortions in the collection of taxes. The people have long been obliged to pay nearly double the amount of their taxes, the surplus going into the hands of the under officers.—Provoked at length beyond longer endurance, they came in from the surrounding country and presented their demands for redress, which being denied, they took the two highest officers of the city prisoners, (the officer charged with the control of the taxes having fled,) and calmly and deliberately destroyed the houses and property of several officers and tax-gatherers. They did whatever

they pleased, and met no resistance.—They compelled the officers to accede to their terms, by an agreement to that effect, signed and sealed; and also to promise that they would make no investigation, and inflict no punishment, for the deeds of that day. All things having been adjusted, the people returned to their homes. Whether that is to be the end, remains yet to be seen. Foreigners were undisturbed.

GERMANY.

JOURNAL OF REV. C. A. KEMNITZ, TEMPLIN.

Tract and bible distribution.

Jan 1, 1852.—Conducted a service at which the brethren entreated the favor and presence of the Lord during the newly opened year.

4.—Lord's day.—Our meetings were well attended by strangers. At the church meeting a young girl from Prenzlau, the daughter of one of our sisters, was examined, and her confession, joined to the testimony of her mother, gave us reason to believe that her heart is changed; she was therefore unanimously received. A short debate, or rather admonition on the part of some brethren, followed with regard to more zealous tract distribution. Many interesting facts were adduced as encouragement to such as take part in this branch of labor. We then proceeded to the river that flows past our city, where our young sister was baptized.

9.—Conducted a service at Gandenitz that was well attended, about eighty persons being present. All seemed as if the words addressed to them had under the divine blessing reached their hearts, for all present bent their knees in prayer at the close,—a very unusual thing for strangers the first time they attend our meetings.

I had sent out br. Dickmann on the fifth inst. as a bible colporteur. He visited seven villages offering bibles from house to house, sold twelve bibles besides distributing many tracts, and also held a meeting at one village. This meeting

was well attended, and much interest was excited if we may judge from the urgent invitations given him to return.

11.—Six men brought back their bibles, because the apochrypha was wanting and they were therefore “incomplete.” Explanations and remonstrances on my part were vain, for they declared that the schoolmaster had sent their children home, informing them that he would not permit their children to remain in his school with these bibles. The men being poor could not, as they said, afford to buy two bibles, and at their request I took them back.

16.—Went to Kneden station, where I could find only five persons who would listen to the message of love and mercy. The inhabitants of this place are so oppressed by their masters and by the poverty under which they groan, that they seem to be dead to all spiritual impressions; the indifference I met with, while it shocked me, at the same time excited commiseration for them, such as those only who have witnessed their degradation can feel.

Br. Dickmann during this week again undertook a journey as a bible colporteur. He went to the town of Liebemvalde, where a few years ago a brother was imprisoned for distributing tracts, and also visited five villages where he disposed in all of eight bibles. He distributed many tracts and took every opportunity to speak to sinners of the Saviour, but amongst all whom he addressed he met not one whose trust was in the Lord.

Opposition by the clergy.

18.—The clergyman of Gandenitz was highly incensed at the meeting we held in his parish. He admonished his hearers from the pulpit not to be led astray by wolves in sheep's clothing, but to remember the covenant made in infancy with God in baptism, and not to forsake the church which had kindly received them into her arms.

23.—Went to Gandenitz, where I found the people not intimidated by the anathemas of their priest against heretics. Indeed, I think the meeting was better

attended than on a former occasion. We were a little disturbed, however, by a man who made a noise at a window, saying he had come to fight for the priest.

28.—Br. Dickmann returned from Prenzlau, a preaching station, where he had remained from Saturday to Tuesday. He told me that when they had all assembled for prayer on Sunday evening, the clergyman of that part of the town they were in suddenly entered their meeting room, and asked br. Dickmann who had given him permission to come into his parish to preach. Br. D. said the clergyman was so excited that he struck the table with his hand and almost overturned the lights. He continued to storm some time. At length one of the brethren rose and said he did not think either the clergyman or any one else justified in disturbing their religious worship, and he therefore opened his bible and proposed to read a chapter. The clergyman made several attempts to snatch the book from his hand, but finding that he gained nothing, at length quitted the room. The following day br. Dickmann was summoned to appear at the town hall, and various questions were put to him, — among others, whether he had books with him, which being the case they were taken from him, and he was strictly prohibited from holding meetings again in the place. He sold four bibles on his journey.

Inquirers — Oppressive statutes — A Jewish family.

Feb. 4.—Br. Dickmann has this week taken bibles to eight villages. He met with several persons who are seeking the way of life, and who were awakened six years ago by the faithful testimony of a brother. They were much delighted after so long a period to find a person who loved the Saviour and was willing to advise them and converse with them. Br. Dickmann could not refuse their request that he would remain with them for a few days. Four bibles were sold on this tour.

10.—Visited several inquirers at Gandenitz, and held a meeting at which about

one hundred persons were present. The apartment and hall were filled, and many persons were obliged to go away. Altogether, the spirit of the Lord is working in the hearts of these villagers, and I trust that in due season we shall reap abundantly if we fail not.

11.—Preached at Beutel, where the clergyman has also taken a decided stand against us. He has taken great pains, from the pulpit and by personal visits to his parishioners, to warn them against the fearful errors of the Baptists. The amptmann (a village official of some importance) has also summoned the few brethren who live here, and a Christian friend who has permitted us to hold meetings at his house, to inform them from the statute book that if the meetings we hold have not been announced to the schulz (another dignitary) twenty-four hours previously, or have not obtained his sanction in writing, we incur a fine of from five to fifty dollars.

24.—Went by Hindenburg to Storkow, where I visited several inquirers, amongst these a Jewish family who seem disposed to receive Jesus as the Messiah foretold by the prophets. They uniformly attend the meetings that are occasionally held here, and I was altogether very favorably impressed by their earnestness and their simple desire to know the truth. Held a meeting here, about twenty persons being present.

Visit to Berlin — Emigration — Restrictions on worship.

March 1.—Travelled to Berlin to visit br. Lehmann, who is extremely indisposed. Found him very much reduced by his illness. After performing several offices for him and visiting several members of the church, I went on the fourth to Mariendorf to visit the brethren there. On the fifth, went to see the brethren at Britz and a woman there who is inquiring the way of life, and returned to Berlin in the evening.

7.—Lord's day.—In the morning br. Weist and in the evening I preached at Berlin. The meeting room was crowded

to excess. We afterwards broke bread, and the Lord was with us.

9.—Was engaged in assisting the brethren who intend to emigrate to America. At ten o'clock in the evening they left by the train, sixteen persons in all, to embark at Bremen.

15.—Br. Dickmann has been summoned to appear before the court of justice for "transgressing the law" by the distribution of tracts.

22.—Went to the burgomaster of Tempin, in consequence of a citation I had received. He read to me several extracts from the statute book, commanding the announcement of every dissenting religious meeting twenty-four hours previously to its being held, also that the sanction of the authorities be first obtained. The burgomaster also requested me to supply him with our confession of faith and a list of our members, the latter to be renewed periodically. He is by no means opposed to our sentiments, but owned he had been urged by the clergy to take decided measures against us.

23.—At Friedenfelde, where formerly I frequently held meetings at the house of a friend. He was informed of my coming, and had been very active in inviting his friends and acquaintances to attend our service. People had flocked hither from four different villages and we were about to commence, when the amptmann of Friedenfelde sent to prohibit it. This was probably owing to the omission of the legal announcement, which my friend had not time to make. I explained the matter to those present and invited them to come again on Friday.

24.—Visited the brethren at Prenzlau, whose firm and fearless attachment to the Saviour's cause gives me much pleasure. Called on several Lutheran Christians here, who acknowledge the sad state of their church, but have not courage to come out of it.

26.—At Gerswalde visited a carpenter who received me very kindly, and after conversing with him proceeded to Friedenfelde to hold the promised meeting.

All that were present on Tuesday came this evening, and many others beside them. Many were evidently much affected. The carpenter whom I visited in the morning and invited to be present came to me at the close of the service, and with tears expressed his gratitude to the Lord for having led him hither; he also begged me very soon to visit him again and to preach at his house, for, he said, he longed now to see his friends partake of the same blessing with himself. This man, who is no longer young, is a kind of village oracle; old and young resort to him for advice in difficult matters and he is regarded with great reverence. I trust his influence will now be exerted in a good cause.

27.—Returned to Templin. On the way I reflected on the wonderful dealings of Providence. On Tuesday we were disappointed that our meeting was put off to Friday, whereas, had our will instead of the Lord's will prevailed, our friend the carpenter, whose conversion is perhaps the harbinger of many more, would probably not have heard the gospel proclaimed. How much fruitless anxiety would a trustful reliance on the everwise leadings of the Almighty spare us!—Rom. viii, 28.

GREECE.

LETTER FROM MR. BUEL.

Sowing in tears—Dr. King's case.

The following communication gives an idea of the routine of Mr. Buel's labors. It is the day of small things, but not therefore to be despised.

Piræus, Aug. 7, 1852.—The number of persons attending preaching at the Piræus the five Sabbaths in May was respectively sixteen, seven, twenty-one, twelve, twelve. In that month I exchanged twice with br. Arnold, when I found at Athens audiences of eleven and sixteen persons. The first Sunday in

June, at the Piræus, thirteen were present. On the four following Lord's days I preached in Athens to hearers numbering eleven, five, six and eleven. During those four weeks br. Arnold's family exchanged residences with me in order to have the benefit of sea-bathing. Since that time my numbers have been fifteen, eleven, and nineteen, at Greek preaching here. I have preached once on board the U. S. Flag ship Cumberland.

I have a bible class on Wednesday evenings, attended by the greater portion of my little Sabbath congregation.

From this summary you see how often the word has been publicly preached. There is nothing interesting to report as to the fruit of such preaching. We sow in tears. We wait in patient hope for the early and the latter rain. No good result as yet appears,—not even "the blade," much less "the ear and the full corn in the ear." It is of little moment to say that my audience is increasing in point of worldly respectability; that a professor of the university and a judge of the courts, with their families, and some military officers, were present last Sunday. I shall think the aspect of my audience improving when some begin to show that they receive the word into good and honest hearts.

The publication of the Pilgrim's Progress is delayed by the non-arrival of the plates from England.

The mission has been cheered by the presence of Dr. Hackett for some ten days, on his return from Palestine. He left on the 27th of June. The frigate Cumberland sailed to day for Malta, having staid in this port three weeks. The U. S. Steamer San Jacinto arrived here from Constantinople the 1st inst., bringing our Minister to examine and report upon the case of Dr. King. This done, Mr. Marsh retires with his family to the baths in Austria, and will wait the further instructions of the government touching Dr. King's affairs.

MISCELLANY.

LIVING FOR THE HEATHEN.

At the late anniversary of the American Board, Rev. Dr. Hawes quoted a remark made by Dr. Rice, to the effect that "he did not believe that God will allow the present character of the Christian world to be impressed upon the heathen world." The suggestion is worth considering. That missionaries act by their character no less than by their teaching, and that they should be examples, as well as teachers, of faith and holiness and all virtue, is often, perhaps not too often, insisted on. The analogy between the ceremonial purity required of those who ministered at Jewish altars, and the inward, yet ever discernible purity appropriate to the Christian ministry, is just; but it does not stop there. Every member has a ministry, and that as well among the heathen as in his more immediate society. In disseminating Christianity, we do, to an extent beyond our power to appreciate, transfer abroad the type and character of religion in the churches at home. Allowing that foreign missionaries are among the choicest growth, the fairest product of our domestic faith and piety, yet the difference between the best, and what may be called the average style of Christian living, is not extraordinary. That is to say, there are so many more points of resemblance than of contrast, in habits of thought, of feeling, and of action, in the tendencies and manifestations of character, that every missionary is to the heathen truly a "representative man," revealing, radiating, infusing, reproducing the spirit and form of religion, derived by assimilation from the religious atmosphere he has breathed since the time that he began to walk in newness of life.

This consideration is fitted to excite in his breast a profound sense of responsibility, of personal insufficiency, and of humble dependence. But the effect should not be confined to him. The re-

sponsibility reaches back to the churches he represents. To whatever degree they have contributed to make him what he is, his influence is their influence. They are the vine; he is, so to speak, the tendril by which the vine reaches forth to take a new hold, from which still to extend its fruit-bearing branches. The communion of saints is a suggestive fact, an idea that has a sublime expansion of meaning, including, among its other implications, a community of spirit that pervades the entire fellowship, unlimited by the barriers of space, quick as the pulsations of the electric fluid, pervasive, like the common atmosphere.

Thus, not only the missionary, but the church, acts by character, as an organic whole; and whether the churches of our land are to be distinguished as the agents to diffuse Christianity through the earth, will depend on the degree in which they become the adequate exponents of the gospel. The Divine sovereignty does not often act in the conversion of sinners, while the church is in a state of such spiritual frigidity as is fitted to chill and dwarf every young child of God that should be introduced into it. And may it not well be asked whether we are able to set forth to the heathen a Christianity, a piety, such that it will be for the honor of God to have it reproduced in the ends of the earth? In this view, the church seems to stand in an attitude towards the world, not unlike that long held by European Christendom towards the Mohammedan power. In spite of the energy of crusaders, the Mussulman standard continually advanced towards central Europe, and it was not till the sixteenth century—the era of the Reformation—that the wave of conquest was stayed. With the rise of European Protestantism rose a bulwark for external Christendom. A more direct analogy may be drawn from the succeeding history. The fact, which has been the subject of no little

speculation, that Protestantism so soon ceased to be aggressive, that the Reformation abruptly terminated, and that the boundary of Protestant Europe has remained essentially unchanged for these two or three centuries, may appear to have been a consequence of the imperfect degree in which the reformed churches set forth the true character of spiritual Christianity. It may appear that while appointed to be the recipients and guardians of primitive faith, they were not deemed fitted for the more honorable trust, to bear the truth onward to victory.

Essential as it is, then, that the missionary should be an exemplar of the faith and holiness he preaches, it is of no less consequence that the churches that send him forth maintain, in their entire membership, a like high standard. As it has been felicitously said, we should not only pray and give for the heathen, but we should *live* for the heathen. "Arise, *shine*," is the prophetic appeal to the church, which prefaces the promise, "and Gentiles shall come to thy light."

AM. BOARD OF COMMISSIONERS.

The American Board of Commissioners for Foreign Missions held its forty-third annual meeting at Troy, N. Y., Sept. 7-10. The Treasurer's Report stated the receipts last year as \$301,732.70, and the expenditures as \$301,727.35, of which \$43,999.40 was for the liquidation of the debt; leaving a balance in the treasury of \$5.35.

By the Report of the Prudential Committee, it appears that one ordained missionary and two assistant missionaries have died, fourteen ordained missionaries and twenty-three assistant missionaries have gone out for the first time, and five ordained missionaries and four assistant missionaries have returned to their fields of labor; and thirty-four persons, eleven males and twenty-three females, have been appointed during the year. The following is a summary of the missions.

Missions, 26; stations, 111; out-stations, 45; ordained missionaries (seven

being physicians), 163; licentiate, 2; physicians not ordained, 5; other male assistants, 19; female assistants, 212;—whole number of laborers sent from this country, 401; native preachers, 43; native helpers, 202;—whole number of native assistants, 245; whole number of laborers connected with the missions, 646.

Number of printing establishments, 11; pages printed last year, 52,225,203; pages printed from the beginning, 922,595,924.

Number of churches, 93; church members, 24,386; added during the year, 1,726.

Number of seminaries, 10; other boarding schools, 17; free schools, (441 supported by the Hawaiian government,) 783; pupils in seminaries, (75 supported as above,) 485; pupils in boarding schools, 484; pupils in free schools, (12,949 supported as above,) 22,595; whole number in seminaries and schools, 23,564.

CHURCH MISSIONARY SOCIETY.

The fifty-third annual report enumerates 162 missionaries supported by this society, of whom ninety are English, fifty-one foreigners and twenty-one converted natives. There are also twenty-seven European laymen and 1,630 native and country-born assistants. The missions report 107,000 attendants on public worship, 15,302 communicants and 40,000 scholars; increase of communicants last year 1,148. The receipts into the treasury were £118,674, the expenditures £104,219. The missions are in eastern and western Africa, Palestine, Cairo, Smyrna, India and Ceylon, New Zealand, British Guiana, Jamaica and Northwest America.

In Sierra Leone, out of a population of about 45,000, there are more than 36,000 nominal Christians, representatives of no fewer than one hundred tribes speaking different languages and dialects, by whom the truth may be carried in every direction into the interior. The communicants number 2,732, an increase of 661 from last year. Many stations have been placed under charge of native pastors, and there were twelve candidates for ordination waiting the arrival of the bishop. As the colony becomes supplied

with native pastors, the way will be open for extending the mission to the heathen tribes beyond its bounds.

The occupation of Palestine has been recently determined upon. In repelling the reproach of hostility to the oriental "churches," the Committee say, "The society has been charged with seeking to proselyte the members of other Christian communities; but it aims at a far higher object, from the pursuit of which it cannot desist, even though proselytism should be a consequence. Its object is to give the bible to the Oriental Christians; to help them to read, mark, learn, and inwardly digest its pure doctrines; and to lead each humble inquirer to the Saviour of sinners."

In India the Punjaub has been occupied as a new missionary field, and both in Bengal and Northern India the advance of the work is encouraging. The Tinnevely (South India) mission reports 14,832 "baptismal converts," 10,548 "inquirers," and 2,990 communicants, an increase of 253.

Three fourths of the population of New Zealand, estimated at 80,000, are Protestant Christians; about 10,000 are heathen, though they have for the most part laid aside their idolatrous practices, and about 5,000 are Romanists. More than 45,000 native converts are connected with the Church mission, of whom between five and six thousand are communicants.

CEYLON.

The report of the mission of the American Board on the island of Ceylon, for 1851, enumerates 302 members in church fellowship. "The religious state of our church," it is remarked, "is certainly far below what we could desire. But we feel much encouraged and comforted, whether we look at the attendance of our church members, or the amount of their contributions to the poor, to the cause of education and to the Evangelical Society, or at the progress which they make in biblical knowledge. A few, at least, show

a very commendable desire to spread the knowledge of Christ among the destitute." The contributions of the church for charitable purposes have exceeded three hundred dollars.

The mission has eight stations, where twenty-eight religious services are held weekly, and thirty-one places for stated preaching in the surrounding villages. Connected with the stations are fourteen English day schools, with 501 pupils; seventy-three native free schools, with 3,250 pupils; the Batticotta Seminary for boys, with ninety-seven pupils, and the boarding school for girls at Oodooville, with ninety-five pupils. "Our village preaching," say the mission, "is becoming more and more interesting, not only from a clear comprehension of the word, but from a gradual increase of numbers." Of the schools and seminaries, it is said:—

"Our village schools are still worth vastly more than they cost, as simple instruments of preaching the word. They are the infant, the village, and the Sunday schools of New England united. The pupils are all bible students, and of course, here as there, while in school and afterwards, they form the most intelligent and hopeful part of the congregation, whether in the church or in the village meetings. More than three thousand, educated at the small expense of sixty cents each, are now in our schools. Those who were formerly in them are becoming the fathers and mothers of the land; and they are to be our future harvest. 'The fig-tree puts forth its tender leaves.' The summer is near.

"The influence of our seminary at Batticotta, and of the female boarding school at Oodooville, is deepening and widening; and every year adds to the evidence that our plans and our course have been laid by Him who had far more foresight and forethought than we had. Some of the results, as they now come up before us, are as strangely encouraging as they were formerly sad and disheartening. It now seems as though the pillars of salt, which have been fixed at the corners of our village streets, would become our guide-posts to Zion."

The young men educated in the mission schools and now scattered among the villages, though not converted, exert an influence in favor of Christianity.

“Through their influence, more or less, a conviction is spreading in many of our villages, that it is as cheap to build churches to the one God, as it is to build temples to devils or to the imaginary gods of their fathers. They know too much to worship idols, but are overruled, more or less, by their heathen relatives. It now seems as if it would be exceedingly easy for God to make them instruments to draw every village from idolatry to nominal Christianity. Our last may be first and our first last. In no previous year have we had such encouragement to preach the gospel in the villages, and from house to house. Never have the people manifested more confidence in our measures, or more desire to consider candidly the truths of the gospel. Though we know that Hindoo institutions are one great building, framed with skill and united with strong materials, and that Hindoo elasticity is exceeded only by its tenacity, still we see or think we see great progress.”

The Native Evangelical Society, before alluded to, originated in a spontaneous movement of members of the Batticotta church, some two years since, who desired to engage in some direct effort for the evangelization of their heathen countrymen. With the approval of the mission, they commenced by sustaining teachers on the island of Valany. Encouraged by some successes there, and feeling strong enough to enlarge their field of effort, they have recently decided to occupy Delft, an island so distant and difficult of access as to have been visited only occasionally by missionaries, and for a long time quite neglected. The Evangelical Society have sent a Christian family there, who have a large school, and there is encouragement to hope for much good from the enterprise.

Another movement of great interest, is in favor of temperance. When the Dutch attempted to make Christians of the Ceylonese, by making the profession of Christianity a qualification for public employment, some test of sincerity was needed. A test eminently suitable, and worthy of that sort of Christianity, was soon found. The Hindoo faith prohibited the eating of beef and — more wise in this than many Christians — the use of

intoxicating drinks. To eat beef and drink wine and liquors, therefore, became the distinguishing badge of a Ceylonese Christian. With not a little surprise, and with nearly equal gratification, the natives see the missionaries promoting temperance. Leading men among them are ready to coöperate. Temperance societies have been formed and their influence is spreading. Besides the direct benefits of the movement, as bearing on the morals of the people, it is incidentally useful to the general purposes of the mission. It brings the people together for a common object, makes them better acquainted with the character and benevolent aims of the missionaries, gives them juster ideas of true Christianity, removing the prejudice occasioned by the prevalent intemperance among Roman Catholics, and gives opportunities to speak a word in season on righteousness, as well as on temperance.

The Catalogue of the Batticotta Seminary classifies the pupils as church members, candidates, serious, well disposed, or indifferent, as follows: — church members, nineteen; candidates, two; serious, twelve; well disposed, thirty-four; indifferent, thirty; — total, ninety-seven. A communication dated since the report, mentions the reception of nine persons into the church, four of whom were pupils in the seminary. Two of the others were aged women, whose children had been educated and had become Christians, — one little one had gone rejoicing into her eternal rest, leaving her mother still a heathen; but both in their old age have been gathered, it is hoped, into the Redeemer's fold.

SECRET DISCIPLES IN INDIA.

The opinion has been often expressed that there are many more believers in Christianity among the Hindoos than come to the knowledge of the missionaries. By the wide distribution of Scriptures and tracts, preaching at festivals and markets, and other like appliances, the good seed is scattered and

borne into distant regions. It is not too much to believe, even were there no direct evidence of the fact, that some of it germinates out of sight of the sower, and though not included in any harvest here, bears fruit which is watched over and finally gathered by the Lord of the harvest. This reasonable belief is confirmed by testimony.

The report of the English Baptist mission on bible distribution, among other interesting incidents, mentions the case of a man who died professing his faith in Christ, though he had had no means of knowledge beyond an occasional interview with a native Christian, from whom he received a copy of one of the gospels. Unable to read the printed character fluently, he paid a brahmin several rupees to copy it out in the character he could read. This he studied constantly, read it to his family, renounced his heathenish customs and openly declared that Jesus is the only Saviour. He persisted in this through denunciations and reproaches; and on his death-bed addressed his prayers to Christ and exhorted those about him to believe on Him and cast away their idols, for Jesus Christ would come again to judge the world, and none but believers in Him could be saved. The account was given to the missionary by his brother, who was still a Hindoo. A boatman from the Ghazee-pore district related a similar narrative. "My brother," he said, "was a believer in Jesus Christ. He received a book about Jesus Christ from some such person as you, but the letters were very small. He therefore gave a considerable sum of money to a brahmin to copy it out in Nagree, and he was reading it day and night, both for himself and to others. Thus he continued to read for more than twelve years, and when he died, he was taking the name of Jesus Christ." The boatman repeated some passages from the book, a tract in Hindi entitled "The substance of the Scriptures," and added, "That book is still in my house. Persons of good understanding were not displeased

with my brother, but used to love him, but sometimes evil inclined people used to say he was out of his senses; to abandon the devtas and Ram, that was very bad."

It sometimes happens that shrewd men, of an ambitious turn, set themselves up as founders of new sects, taking the Scriptures, or a part of them, as a text book, teaching as much of the truth as serves their purposes, renouncing and opposing idolatry, but not embracing Christianity. Even in such cases, their disciples sometimes learn more than their teachers intend. Such a case is related by Mr. Bion, Baptist missionary at Dacca. There resides at Sanchar, in Tipperah, an old *mahunto* who has many disciples by whom he is supported. They have renounced idolatry, read the Scriptures and sing Christian hymns. Yet the old man rejects Christianity, and has seemed to fear lest by the influence of the missionaries his craft should be endangered. A poor man among his followers, a constant reader of the bible, became satisfied that some of their practices were wrong. He remonstrated against them, and urged that they should walk in all respects according to the Scriptures. He was not listened to, he returned home in great distress and shortly died. "His neighbors say of him that he often explained the Scriptures to them, that he was a most excellent man and the light of their village. May we not hope," Mr. Bion asks, "that this poor man found the right way?"

These are cases where there are providential hindrances to intercourse with missionaries, from residence in remote districts, inability through poverty to travel to missionary stations, or perhaps, where Christian books have been received indirectly, in ignorance of their origin. There is another and less hopeful class, who receive the truth and seem to believe it, but are restrained by fear from an open profession such as the gospel requires. An affecting instance of this kind is related by the Rev. B. Rice, of the London Missionary Society. A

brahmin at Bangalore, had been for many years in the habit of reading the bible, praying to God in the name of Christ, and publicly declaring his dislike of Hindooism, but seemed to have made up his mind to remain outwardly a Hindoo. Mr. R., who was called to attend his death-bed, says :

“On my visiting him one day with Mrs. Rice, when the first symptoms of his last illness had made their appearance, while my dear wife was engaged in speaking to the female members of the family, he abruptly changed the conversation with me from Canarese to English, of which he knew a little; and after stating that he did so in order that others who were present might not understand what was said, told me his apprehensions that the disease under which he was then suffering would be unto death, and begged that, if he became worse, I would come and see him immediately on being sent for, as he had no confidence in the members of his family, who hated him on account of his attachment to Christianity; indeed, he said, he feared they might poison him, when they saw his disease increasing, in order to rid themselves of the trouble of attending upon him. I promised that I would attend to his wishes, and spoke to him seriously of the great importance of looking well to the foundation on which his hopes for eternity rested. He assured me very earnestly that he had no faith in Hindooism, that he believed only in Jesus, and went and fetched me a copy of a small book of prayers in English (published, I believe, by the London Religious Tract Society,) which he had obtained from some source, and which, he said, he was daily in the habit of using after reading a portion of the Bible. He still maintained, however, notwithstanding all I said, that it was not absolutely necessary to make a public profession of his faith by receiving baptism. A public profession, he said, he *had* made for a long time past, his sentiments in reference to Hindooism and Christianity being perfectly well known to his friends and neighbors, as well as his constant opposition to all idolatrous practices; but *baptism*, he said, would shut him out from caste, and from his family, and involve him in obloquy and poverty. He contended that his *heart* was right, and that he believed God would accept *this*, and pardon his not submitting to the ordinance of baptism, seeing the difficulties with which he was encompassed. I

set before him the Scripture declarations on this subject, as I and my brethren here had often done before, as plainly and earnestly as I could; but all was of no avail.

“Some three weeks after this, a lad from his house who attends our English school, told me that his grandfather was much worse. I went to see him without delay, and found him indeed much altered. His disease had evidently gained rapidly upon him, but he still manifested the same mind as before, and begged me to pray for him. A day or two after this I saw him again, when he was still worse. I then talked to him even more closely and earnestly than before of his approaching end, and the necessity of making sure work for eternity. He said that he saw no other refuge but Christ, and that he trusted in him. I then prayed with him. During my prayer he lay with his hands clasped and uplifted towards heaven, evidently entering with great earnestness into all that was said.

“As soon as possible after this, I called to see him once more; but he had expired about half an hour before I arrived. On conversing with some of his Brahmin friends about him, one of them said, ‘He did not belong to us. He was one of your people. He had a great regard for you,’ (meaning, as I understood him, of the missionaries here generally.) Thus died Suncharappa, a man who knew the truth, and appeared to believe the truth, but who shrunk back to the very end from making such a profession of it as the New Testament requires. Far be it from us to pronounce definitely upon his state in the sight of God. The Judge of all the earth will do right. The facts of his case are briefly as I have stated them above; and that there are many more of the natives in this and in other parts of the country in a similar state of mind, I firmly believe. Let them not be too harshly judged by those whose profession of faith in Christ is attended with no such bitter trials as theirs would be, and who, perhaps, can hardly appreciate the difficulties of the position in which such individuals are placed. We pray for them, and commend them to the compassionate regard of Him who has said that ‘the bruised reed he will not break, and the smoking flax he will not quench.’”

Whatever may be our view of the character such men will bear in the light of that judgment, when, the Saviour has declared, he will be ashamed of all

who are ashamed to confess him before men,—and it is not for us to predict what He will do, who claimed as his own the seven thousand hidden ones of Israel that bowed not to Baal, although they confessed not the Lord in the face of an intolerant idolatry—such facts give incontestable proof that the truth makes progress, where outwardly there may be little token of it. “So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how.—But when the fruit is brought forth, immediately he putteth in the sickle.”

PROTESTANT RELIGIOUS SOCIETIES OF FRANCE.

The French correspondent of the London *Evangelical Christendom*, furnishes a general statement of the proceedings of several Protestant societies, as reported at their late anniversaries in Paris. They show that there is still opportunity to do something for the spread of the gospel in France, and that it is not neglected. Those Protestant churches which are recognized by the state, at least, have the right to disseminate the truth, so far as they hold it, and those not so recognized, though interfered with and variously restricted by the government, are firm and measurably active.

The *Religious Tract Society* distributed last year more than a million copies of its publications. These are not controversial, and thus the Committee steer clear of government hindrances. “It has a field sufficiently wide and a work sufficiently large to accomplish, in restricting itself to expounding subjects of *edification*.”

The *Protestant Bible Society* has circulated 8,217 copies of the Scriptures. As it is limited by its constitution to effort among Protestants, who are very generally supplied with bibles, the number distributed is perhaps as great as could be expected.

The *French and Foreign Bible Society*, whose operations extend to all classes,

circulated 9,708 bibles and 67,433 testaments. There is evidence that the good seed has fallen to some extent upon good ground, and borne much fruit. “There are now, nearly everywhere in France, *secret Christians*,—believers who, whilst remaining externally united to the Papal church, have tasted the peace of the Saviour; and as soon as an evangelist appears amongst them, they are eager to hear his pious exhortations. They are *flocks in the bud*, who will be manifest in the day fixed by the Lord.”

The *Evangelical Society of France* pursues its operations with courage. It has been instrumental in bringing hundreds and thousands of Romanists to a knowledge of the truth. Numerous obstacles have to be met; chapels and schools are closed, evangelists expelled and some imprisoned; but while avoiding all political contention, its agents work on in their chosen and important service. The Committee received donations to the amount of 150,202 francs, and expended 153,508.

The *Central Protestant Evangelization Society*, which labors for the edification of scattered and destitute Protestants, has made “remarkable progress;” its subscriptions and efforts have been enlarged. “Its double device, *orthodoxy* and *nationality*, has rallied round it an increasing number of men devoted to the interests of the Christian faith.” The Committee have expended a considerable portion of their resources for the enlargement of the Preparatory School of Theology, to meet the urgent demand for pastors.

The *Society of Missions*, whose stations are in South Africa, reports that the war has greatly impeded missionary exertion. Under all disadvantages, however, the work has advanced and converts have been added to the mission churches. The Committee have turned their attention to the Mohammedans of Algiers.

PROTESTANTISM IN THE SOUTH OF FRANCE.

We find in the Moravian Church Miscellany an interesting report from the

Rev. C. W. Menzel, of St. Hippolyte, Departement du Gard, in the south of France. Although it is probable that late events may have cast some shadows on the scene, it is good to know that such things have been as are here described, with the belief that such and even better things are yet to be, according to the sure word of prophecy.

The part of France in which the writer resides was the field where the reformed faith maintained for more than a century an unequal contest with the persecuting government. From the revocation of the edict of Nantes by Louis XIV, in 1685, a civil war raged in the Cevennes and the surrounding provinces. At first the victims yielded patiently to the atrocities of the "dragonades," but driven to despair they began to oppose force to force, and from the rocks and caves of the Cevennes, whence they could not be dislodged, more than once came forth and visited a terrible retribution on their enemies. The war was finally ended by negotiation, but the persecution, though less sanguinary in its character, was kept up till the Revolution, in 1789, when the oppressors received a recompense for all they had inflicted. It was from these remote provinces that the chiefs of the party, who inaugurated the Reign of Terror, gathered to the capital, to avenge cruelties that tradition preserves fresh in the popular memory even to this day. If they also perished in blood, they but verified the saying, They that take the sword shall perish by the sword.

During those evil days, while the Protestant worship was interdicted, "congregations in the desert," or meetings in the open air were held, at the hazard, and often at the cost of massacre by the soldiers, if their retreat was discovered. Even now, in memory of their ancient affliction, the ministers of some districts are expected to preach once or twice a year "in the desert," and the service, from its historical associations and its romantic interest, is in the highest degree impressive.

With the return of toleration came a

worse enemy to the reformed faith than the dragoons of Louis. "The clergy, educated in rationalistic universities, contributed their part towards converting vital Christianity gradually into an unmeaning but fanatical Protestantism; and soon it came to pass that men were ready, at a moment's warning, to shoulder their muskets and sacrifice their lives in defence of Protestantism, while at the same time they quietly suffered one truth after another to be set aside, until eventually nothing was left beyond a dry system of ethics and an empty formalism." About fifty years ago the United Brethren began operations in the South of France. Their endeavors were seconded by Wesleyan missionaries from England, and at a later day by the Evangelical Society of Geneva. "Nevertheless," Mr. Menzel remarks, "the fact ought not to be overlooked, that *the Lord himself* had mercy on his people, and poured out a new measure of his Spirit on this valley of dry bones, which is especially proved by such revivals as occurred without the intervention of any human agency whatever." As an instance he relates the following:

"In the small village of Rochegade, in our 'Departement,' there dwelt, about thirty years ago, a wealthy peasant, named Bary, who is still living. At that period all around him were wrapt in spiritual darkness, while he himself, by carefully reading the Bible, gradually obtained a knowledge of his lost condition, and finally comfort and joy to his disconsolate soul, in the free grace of God as manifested in Christ Jesus. His spiritual experience, as well as his convictions based thereon, must have been very powerful indeed, to enable him not only to endure scorn and derision of every kind, and to be pitied by his acquaintances as a fool, but also to sustain his mind under the firm belief, that he was possibly the only mortal in the world who entertained such thoughts and feelings, and yet notwithstanding could not think and feel differently. Thus far he had encountered no one that could as much as understand him; nor had he

ever come across a manuscript, or a book, from which he might have inferred the author to share his own views, which were so surprising to himself and so irresistible; the Bible, the liturgy of his church, and the experience of his own heart, being the only sources from whence he had derived his convictions. One day, however, he happened to obtain a work, written by a believing Christian at Geneva; and oh! how amazingly great was his joy, on discovering that there were people besides himself in the world, that thought and felt as he did. Reading this work, putting on his hat, pocketing a few dollars, and running post haste to Geneva, a distance of about 300 miles, was all done in a trice. His wife, now likewise an aged and genuine Christian, one day told me the whole story herself, and then added: 'I had all along considered my husband a fool; but when I saw him acting thus, I thought: O my God! now I shall never see him again; now he is gone raving mad.' It may well be imagined how this visit to Geneva must have strengthened good Bary's faith, and I will only remark in addition, that he is no longer alone in his little village, and that he even enjoys the pleasure of knowing and esteeming the present minister of his parish, as a believing brother in the Lord.

"Thus it happened, that *by* and *without* his witnesses, the Lord infused new life into the dry bones, and at this day probably but few villages, inhabited by Protestants, can be found, where you will not meet with at least *one* soul, but frequently with greater or smaller societies, that have arisen unto newness of life and are now living unto the Lord. Moreover the Lord, especially during the last ten years, has also awakened a great number, particularly among the junior ministers, and what is still more striking, not a few of such as had studied at decidedly rationalistic academies, so that kindred spirits of those academies have already complained, that the young clergymen sent out by those institutions were almost exclusively imbued with pietistic tendencies."

Of late, in the Departement du Gard, there has been an increased amount of faithful preaching and a visible advance of true piety, and there are fields long waste which give the promise of a harvest in time to come, if the reapers are not hindered in their work. Yet such is the state of the established Protestant Church, together with the effects of controversy gendered by the presence of numerous sects, some of them more zealous for their peculiarities than for "the common salvation," that "a great majority of awakened souls remain unconnected with any party, while at the same time the tie connecting them with the national church has become very slack. They have seen whither men are carried by extremes, and what the national church offers them does not and cannot satisfy them."

Mr. Menzel gives a pleasing account of his labors at St. Hippolyte and in itineracies through the circumjacent region. When he arrived there, some seven years ago, he found a small Moravian society, a body of some thirty separatists, and a number of pious members of the national church, who all formed a united body of believers, though retaining their several ecclesiastical relations. To these were added a number, the fruit of a general revival which was interrupted by the political agitations of the memorable year 1848. A remarkable fruit of their Christian union appeared in the conversion of a young pastor in the national church, who came among them fully imbued with rationalistic views.

"When his father and predecessor died, about four years ago, he had just returned from the academies at Geneva and Strasburg, bringing along with him opinions, which we little relished, and which still less edified us, when introduced into his sermons. Notwithstanding all this, however, a strong party soon arose in his favor, chiefly out of regard for his deceased father; even the women in the street fanatically threatening, that, in case of his rejection, they would resort to a riot and throw up barricades.

"The awakened souls, as well as another party, would have preferred an experienced Christian, and many had begun electioneering operations with this intent. I then convened a prayer-meeting the evening previous to the election, and in my introductory address, directed the attention of the brethren to this point, that it did not become us to prescribe to the Saviour, but that our sole duty was to beseech Him, to give us a man after His own heart, whom He would select; and then I called upon all the brethren present, to pray in succession. We were favored with such an overwhelming sense of the Saviour's gracious nearness, that we all retired with the conviction that our prayers would be granted. Now when the result of the election, which turned out contrary to our wishes, was published next day, we were nevertheless full of joy, and unanimously resolved to pray for the conversion of our young minister. And lo! scarcely three months had elapsed, before we perceived an extraordinary change in his discourses; the work of grace, which the Saviour had commenced in his heart, developed itself with surprising rapidity; and although he was now called to endure much reproach and opposition, he yet remained firm, and is now a dear disciple of the Saviour and a faithful shepherd of his flock."

In reviewing such labors and successes as have signalized, if not on earth yet in heaven, many a retired spot in France, where for centuries a remnant has been spared to bear witness of the truth, it is often hard to trust the wisdom of the Providence that suffers the power of evil so to circumscribe them. But so is the church, from age to age, shut up to absolute faith in her Lord. A little while—for to Him a thousand years are but as one day—and he that shall come will come, and *will not tarry*.

THE FLORENTINE PERSECUTION.

In a former number (p. 377) we gave some account of the severities visited

upon the profession of Protestant principles by the government of Tuscany. The case of the Madias awakened a deep interest in Florence, where the people did not hesitate to express their indignant sympathy, and has caused a marked sensation abroad. The king of Prussia instructed his minister at the court of Florence to represent his concern at these proceedings, and to ask as a personal favor to himself that the sentence might be mitigated. The British minister, in accordance with the sentiment of the great body of English people, also interposed, but without effect. The superior court affirmed the sentence in all the details. The Grand Duke refused to listen to any appeal in behalf of the prisoners, and as if aware that delay would give occasion for renewed petitions from all quarters, hurried the execution of the sentence upon them. They were treated with every mark of ignominy, but received it all with Christian patience and dignity. "Tell the brethren who may have to come after us in this way of suffering," said Rosa to a friend of whom she was taking leave, "to bear anything rather than forsake their God. And let them pray for us, *not that we may be liberated, but that we may have grace given us to bear the cross and to attain to the triumph of faith.*"

The London *Evangelical Christendom*, in stating these facts, calls for a general expression of public feeling in England, and suggests that the Earl of Shaftesbury, the President of the Protestant Alliance, head a delegation to present to the Grand Duke of Tuscany in person the testimony of British Christians against such intolerance. "Other Protestant powers should be appealed to, especially the United States of America; if not the governments, yet influential members of them, and the Christian people."

Events of this kind are producing an effect which may not have been anticipated by the actors in them. Governments which have been coquetting with the Jesuits, perhaps because their ser-

vices in promoting political reaction were so valuable, begin to learn after what fashion Popery repays this species of liberality. The king of Prussia has begun to assume the tone which belongs to him as the first Protestant sovereign on the continent of Europe, and to check the encroachments of Jesuitism in his kingdom. The Grand Duke of Mecklenburg-Schwerin has been obliged to take very decisive measures to check the intrigues of the same restless order in his court. The French government, though now so forward to please these "holy fathers," will find, as every other government, that of the Pope not excepted, has found in time past, that their yoke is intolerable.

Whether the breach between the Jesuits and the continental governments,

now apparently impending, will have any tendency to secure more equitable treatment of our harassed brethren, especially in Prussia, is doubtful. There is no political motive, that we know of, to influence action in the case, for the Baptist churches there desire nothing of the state but to be let alone, and can tender no other services than such as all faithful subjects render in matters appertaining to the civil state. We are not without hope that the appeals which have been made in their behalf will have a favorable issue. It would be sad enough to see the Prussian court actively engaged for religious liberty in Italy, while visiting with fines and imprisonment its own subjects for no more grievous offence than the Madiais are now expiating in the Tuscan galleys.

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Maulmain Burman Mission.

A letter from Mr. Wade, dated July 11, gives some interesting statements of the condition of the Burman church, of which he has the pastoral charge. There has been a decided improvement in the deportment of the members. "The events of the war," he remarks, "we hope will be overruled for the advancement of the mission cause, but for the time being they occasion us no little interruption and annoyance. The changes, the going and coming, reports of intended attacks from the enemy, preparations to meet them, &c., &c., are by no means favorable to our work; yet we hope good will come out of these evils when peace is again established." Of the routine of missionary labor he says:

During the dry season, Mrs. Wade met with the female members every morning at the zayat, at an early hour, for prayer and conference, the effects of which were happy; to this, instrumentally, is to be ascribed the hopeful conversion of several young females, children of native Christians. She is obliged to omit these meetings during the rains. The Wednesday female prayer meeting, at the house, continues as heretofore, and also Mrs. W.'s Bible class every Sunday noon. I have prayer meetings at the zayat two even-

ings each week, and the Wednesday evening meeting is turned into a prayer meeting whenever there is no church business to occupy the time—which, I am happy to say, often occurs of late. The preaching assistants continue to occupy the zayats and to itinerate through every part of the town daily. They meet with me and report their labors twice a week, and I have them preach before me in rotation once a week. I think they improve very much in sermonizing, and, as they form a part of the church committee, they are practically learning important lessons in church discipline. I am sorry to say that Mounng Ket, one of our native preachers, who went to Rangoon about two months since, died suddenly, of cholera, much regretted by all his acquaintances.

Since my last date, eight have been added to the church by baptism, one by letter, one restored, and one—a member who was under suspension when I took charge—excluded.

Germany.

Mr. Lehmann, who has been some time disabled by illness from active labor, is still feeble. A resi-

dence of three or four weeks at Goslar, in the Hartz mountains, proved of little benefit, and his physician has recommended the springs of Marienbad, in Mähren. He writes under date of Berlin, July 30:

I visited most of the stations in this region [the Hartz], was received with very great affection, and found many dear souls keeping fast to the faith once delivered to the saints. I subsequently visited the church in Einbeck, of which our excellent br. Steinhoff is the pastor. A great church meeting also took place there last Sabbath. Brethren from all about the country flocked together, and I saw many whom I did not know before. It was a very interesting and refreshing occasion. No dissension took place here; all were united in cordial love. It was here that I could preach twice to them, quite against all our expectation, and the word seemed to be received into very good soil. Our br. Steinhoff built last year a very neat and commodious chapel, capable of containing about one hundred persons, and more when crowded. Soon after the opening of the same, meetings were prohibited by the local authorities, and the chapel sealed; but br. Steinhoff, in his enterprising and undaunted zeal, went to Hanover, saw the royal minister, and got the appeasing assurance that it should be granted to them to meet unmolested; and, after some time, indeed, a legal declaration was issued that the Baptists should not be disturbed in their services—so that, at present, in the kingdom of Hanover, they assemble in perfect peace.

[We regret to say that the gratification this intelligence is adapted to excite, is somewhat overcast by a more recent statement in the London Patriot, that the King of Hanover has issued a prohibition of Baptist meetings within his dominions. As the text of the order had not transpired, it may be hoped that its purport has been misunderstood.]

I may in this place mention a fact which is not unlikely to have had some favorable influence. One of our members in Berlin, sister S—, had gone, some months before, to Hanover, to see the king. She had been his nurse, and now went to receive some favor. The king received her with great kindness, embraced and kissed her, even, and presented her to his royal consort and other members of his family, and, with presents and the full satisfaction of

her desires, she was dismissed. In the course of extended conversation with the king, they came also upon religious topics, and our sister observed that the king took very great interest in religion. He then asked her to what denomination she belonged, and she said to the Baptists. He did not know them, and she must explain to him all our principles, rites and order. "Ah!" he then said, "these are the Anabaptists."

But, at the close of this topic, he confirmed our sister in her views, and said that she should stick fast to those convictions she once had embraced as true. Our sister did not know the peculiar situation of the Baptists in Hanover, otherwise she would have used such a favorable opportunity with all energy to their good. Still, I am inclined to believe that this interview had its good fruit in the favorable issue above related.

The following statements are added by Mr. Joseph Lehmann:

During the illness of my dear father, the church also languished; none were received during the last quarter, but seven were excluded. Br. Elvin, of the church in Hamburg, (a Jewish proselyte,) guided the affairs of the church during that time. At the present time, we are hoping that our dear brother Buer, lately expelled from Switzerland, will come here as preacher, of which we are highly in need. Notwithstanding such humiliating events, we have reason for great gratitude to the Lord for His eternal care of His people.

As to religious liberty in our country, we have been troubled of late by various events. Our br. Gulzau, of Stettin, has been put in prison for having administered baptism and the Lord's Supper in the eastern provinces. Br. Fasching, bible colporteur in Breslau, has not been suffered to stay there, and found it necessary to emigrate to America. Br. Straube, in the same town, is exposed to much annoyance by the police, at the instigation of the Jesuits, who have settled in several provinces of Prussia, and make many proselytes. Our br. Weist, in Stolzenberg, is also still persecuted in various ways. On the other hand, there are favorable facts, which make us hope for better times. Br. Niemetz, of Memel, for

instance, was adjudged *not guilty* by the Higher Court of Justice in Königsberg. Br. Oncken's experience has already been mentioned, so that we see the Lord reigns in Zion.

The annual conference of our Prussian Association was held on the 5th and 6th of July. Br. Köbner, of Hamburg, presided, and travelled afterwards through the adjacent churches. Particulars have not as yet been reported. Many Jews attended the service in Hammerstein, anxious to hear br. Köbner preach—he being a proselyte.

DONATIONS.

RECEIVED IN SEPTEMBER, 1852,

Maine.

Lubec Village, ch. 6; Turner, ch. 17; Bangor, Ladies' Assamese Orph. Soc., Hannah E. Bradbury Sec., to sup. Moses Giddings in Assam Orph. Sch., 26; 49.00

New Hampshire.

Portsmouth Asso., G. C. Brown, tr., 49.67
Concord, ch., J. A. Gault tr., to cons. John Monroe L. M., 100; Deerfield, ch. 5.13; 105.13
154.80

Massachusetts.

Boston, Charles St. ch. mon. con. 16.30; a lady in same ch. 30; South ch. 100; West Acton, ch. 9; Cabotville, ch. for sup. of native assistant under direction of Rev. J. H. Vinton, 200; Lowell, Central ch. 4.50; a class in Worthen St. S. S. 6; West Medway, ch. 19; Northampton, ch. 8; Westboro', Mrs. L. M. P. Cushing, for sup. of Joseph W. Parker in Karen Normal Sch., 5; Worcester, 1st ch., to cons. Jona. E. French L. M., 100; South Gardner, Young People's Miss. Soc., for Mr. Pratt's Indian Sch. at Delaware, 25; Westfield, Juvenile Miss. Soc. to sup. John Alden in Mrs. Cutter's Sch., 5; 547.80
Boston South Asso., D Sanderson tr., — East Stoughton, ch. 15; Foxboro', ch., mon. con. 13; Fem. Miss. Soc. 19; 47.00
Wachusett Asso., L. H. Bradford tr., 3.50; Harvard, ch. 1; Leominster, ch. 50 cts; Templeton, ch. 3; West Boylston, ch. 17.64; Westminster, Fem. Miss. Soc. 4.50; Winchendon, ch. 25; do. S. Sch. 4; Barre, ch. 8; Mrs. John Smith 5; Rev. J. Walker 2; South Gardner, ch. 5; Princeton, ch., A. H. Goddard 10; Fitchburg, ch., L. H. Bradford 10.86; per Rev. E. Savage, ag't, 100.00
Taunton Asso., S. L. French tr., — Rehoboth, ch., 8.15
Wendell Association, 47.85
North Middleboro', ch. 3.84; Raynham, ch. 29.88; Sterling, ch.

6.53; Plymouth, Miss Abigail Judson 10; Leominster, Central ch. 16.50; Amherst, ch. 17; Fitchburg, ch. 1.75; N. Randolph, ch. 43.50; Chatham, ch. 30; Barnstable Asso., 80.78; Harvard, Kimball W. Lawrence 2.25; Beverly, 1st ch. 3.50; per Rev. E. Savage, agent, 245.53
996.53

Rhode Island.

State Convention, V. J. Bates tr.:— Providence, 1st ch., a member, to const. Mrs. Susan A. R. Hibbard L. M., 200; Rev. Allen Brown 25; 3d ch., to cons. Josiah H. Ormsbee L. M., 100; 325.00
Warren, Samuel Cross, per Rev. E. Savage, ag't, 5.00
230.00

Connecticut.

Danbury, 1st ch., 3.00
Norwich, Rev. E. T. Hiseox 8; Montville, ch. 3.57; Waterford, 2d ch 1; Bristol, ch. 1; Colchesterboro', ch. 38.69; per Rev. E. Savage, agent, 52.26
55.26

New York.

Oneida Asso., Ephraim Palmer tr., 108.51
St. Lawrence Asso.: Potsdam, ch. 21.20; Malone, ch. 51.83; Geo. Taylor 5; John Hunter 2; H. L. Day 1; T. Baldwin 1; Chateaugay, F. M. Soc. 8.43; Young People's Miss. Soc. 5.37; Juv. Miss. Soc. 47 cts.; Gouverneur, ch. 3; For. Miss. Soc. 10; Brandon, ch. 3.50; Buike, ch. 4; Canton, ch. 18.75; Massena, ch. 9.56; Madrid, ch. 23.85; F. M. Soc. 25; Richville, ch. 21.17; Stockholm, ch. 10.75; Ogdensburgh, ch. 21.54; John Legg 10; Rev. T. Gregory 5; Herman, ch. 9; E. Slater 1; Mrs. Slater 25c.; Halsey C. Leavitt 5; Fort Covington, ch. 23.12; Coll. at Asso. 43.92; to cons. Rev. E. Goodspeed, H. L. P. Warren, and Mrs. Edna G. Babcock L. M., per Rev. H. A. Smith, agent, 349.71
Madison Asso., Rev. S. Spaulding 6; Lenox, ch. 3; Fenner, ch. 3.13; Mrs. Betsey D. Badger, to cons. herself L. M. 100; per Rev. H. A. S., agent, 112.13
Black River, Asso., N. W. Moore 1; A. B. Page 1; Mrs. Page 1; Ruth Caldwell 2; Lowville, ch. 12; Lowville and Denmark, ch. 1; Mary Gordon 1.50; North Wilna, ch. 2; Lafargeville, ch. 15.45; a friend of missions 1.21; with Dona.'s from St. Lawrence and Madison Asso.'s to cons. Rev. Peter F. Jones L. M., per Rev. H. A. S., agent, 38.16
Essex and Champlain Asso.: Jay, ch. 46.94; T. E. Tumble 1; G. C. Dickinson 1; John Tenant 1; Essex, ch. 2.37; P. S. Havens 20; Westport, ch. 18.53; West Plattsburg, ch. 40.50; Chazy, a friend 2.50; Keesville, ch. 54; Mooers, ch. 3.14; Willisboro', ch. 2.25; Moriah, ch. 40 cts.; Coll. at Asso. 29.50; to cons. Charles Hunter and Mrs. Betsey E. Havens L. M.; Elizabethtown, ch. 21.87; O. J. Durand, to cons. himself L. M., 100; per Rev. O. Dodge, agent, 345.00
Lake George Asso.: Schroon, E. B. Potter 2; Shiloh, ch. 4; Coll. at Asso. 8.37; per Rev. O. D., agt., 14.37

Union Asso.: Carmel, ch. 1.19; Tarrytown, ch. 25; Sing Sing, ch. 79.07; Cross River, ch. 5.50; Peekskill, ch. 12; Red Mills, ch. 20; Bedford, ch. 22.87; F. M. Soc. 25.90; Yorktown, ch. 12; half of Coll. at Asso. 10; to cons. Mrs. Annis Gifford L. M.; per Rev. O. D., agent,	213.53
Stephentown Asso., W. T. Douglass tr., 58; Berlin, ch. 21.50; Leba- non Springs, ch. 36.07; Scho- dack, ch. 15.75; East Hillsdale, ch. 11; to cons. Rev. Edward Conover L. M.; per Rev. O. D., agt.,	142.32
Kesselacerville Asso., P. Tinkle- paugh tr., 156.15; Berne and Knox, ch. 20.42; with other dona.'s to cons. Rev. Stephen G. Tower, and Rev. Harvey Corn- well L. M., per Rev. O. D., agt.,	176.57
Hudson River North Asso.: Cohoes, ch., per Rev. O. D., agt.,	10.39
Saratoga Asso.: Milton, ch. 18.87; Jamesville, ch. 6.41; Greenfield, 1st ch. 7.40; Burnt Hills, ch. 12.59; Galway, 1st ch. 12.53; 2d ch. 14. per Rev. O. D. agt.,	71.80
Albany, 1st ch. Fem. Miss. Soc., Mrs. Daniel Smith tr., to sup. Reuben Jeffrey in Assam Orph. Sch.,	25.00
Masonville, ch. and cong., mon. con.,	10.00
	1,617.49

New Jersey.

Cohansey, ch. 18; Greenwich, ch. 8.61; with dona.'s from Pa. to cons. Edward R. Anderson and Mrs. Mary Howard Anderson L. M.,	26.61
Trenton and Lamberton, ch. 50.50; S. Sch. 39.46; Mt. Holly, ch. 23.57; per Rev. J. F. Wilcox, agt.,	113.53
	140.14

Pennsylvania.

French Creek Asso., Geo. Gallow- hur tr.,	50.00
Tioga Asso.,	9.08
Centre Asso., A. M. Lloyd tr.: Duncansville, ch. 39.53; mon. con. 2.50; Hollydaysburg, ch. mon. con. 16.97; Shirlcysburg, ch. at Newton and Hamilton, 2.85; Milesburg, ch. 13.86; Chambersburg, ch. 1.30; M. F. Campbell 2.50; Coll. at Asso. 21.10; to cons. Rev. David Wil- liams L. M., per J. F. Wilcox, agt.,	100.61
Monongahela Asso., C. Vance tr.: Washington, ch. to cons. Hugh W. Wilson L. M., 100; Connells- ville, ch. 4; Ladies' Sew. Soc. 10; Redstone, ch. 6; Mt. Moriah, ch. 20; S. Sch. 1.36; Ladies' Sew. Soc. 10; Uniontown, Mrs. Mary Ann Bauner 50 cts.; Pleasant Grove, ch. 20; Brownsville, Pres- ley S. Mason 1; Horse Shoe, ch. 5; Flatwoods, ch. 10.82; Mt. Pleasant, ch. 23.50; Coll. at Asso. 66.35; Jewelry 62 cts.; to cons. Rev. Caleb Russell L. M., per Rev. J. F. W., agt.,	289.15
Central Union Asso.: Frankford, ch. mon. con. 15.12; S. Sch. 15.76; Fem. Miss. Soc. 12;	42.88
Clearfield Asso., D. Williams tr.: Gethsemane, ch. J. McConnell 1; Upper Chester, ch. Jona. Fry 1; Coll. at Asso. 4; per Rev. J. F. W., agt.,	6.00
Lower Merion, ch. 50; Philadelphia, New Market st. ch. 50; Mrs. Judge Stroud 5; to cons. H. G. Jones, Jr., L. M., per Rev. J. F. W., agt.,	105.00

Philadelphia, Broad St. ch. Juv. Miss. Soc. and S. Sch., for sup. 3 children in Assam Orph. Sch. 75; and to sup. a native Karen preacher 25; to cons. Miss Rox- ana Sheppard L. M.; do. Mrs. Mary Howard Anderson 50; Thomas Wattson to cons. Rev. D. F. Carnahan L. M. 100; Read- ing, ch. 10; S. Sch. and Bible Class 5; Phoenixville, ch. 15.15; Holmesburg, ch. 14.69; S. Sch. 9.04; Hatboro', ch. 10; Upland, ch., S. Sch. Class, Elizabeth Cro- zer 1.50; Chestnut Hill, ch. 10.25; North Auburn, ch. and Soc. 3.06; South Auburn, Ste- phen King 3; Ray King 3; Wm. King 1; Deborah King 1; Phebe Green 1; Pittsburg, C. Arbuth- not, to cons. himself L. M., 100; Muddy Creek, ch. 5; North Moreland, ch. 1; Eaton, ch. and cong 5; Minersville, Welsh ch. mon. con. 5;	453.69
	1,056.41

Ohio.

Huron Asso., Coll. 14; Mrs. R. P. Lowry 1; J. S. Lowry 1;	16.00
Elyria, ch. 8.43; Kingsville, ch. 10.98; Jefferson, ch. 13.92; Gen- eva, ch. 10.12; Conneaut, Ladies' Benev. Soc. 25.53; Cincinnati, 1st ch., Eliza Rendall for China Missions 5; Lebanon, East ch., mon. con. 23.80; S. Sch. 1.75; Blooming Grove, ch. 5.78; Fair- field, ch., mon. con. 24.39; S. Sch. 1.38; Norwalk, ch. 21.14; S. Sch. for Assam Orph. Sch. 2;	159.27
Miami Asso. Ann. Coll.,	14.00
	189.27

In Foreign Countries.

Assam, Sibsagor, sundry donors for schools, 34.54; Nowgong, sundry donors for Orph. Sch., 206.73; Gowahati, sundry donors and avails of needle work for sch., 29.90;	262.17
	\$4,850.87

Legacy.

Flatwoods, Penn., Margaret Arnold, per Rev. J. F. Wilcox, agt.,	100.00
	\$4,950.87

Total from April 1st to Sept. 30th, \$28,267.27.

Boxes of Clothing, &c.

East Cambridge, Ms., Sab. Sch., 1 package books for Rev. L. Jewett,	3.90
Watertown, Ms., Ladies' For. Miss. Soc., 1 box clothing for Rev. I. J. Stoddard,	24.40
Do., do., clothing in same box for Mrs. N. Brown,	5.83
Tolland, Ct., Baptist Sew. Soc., 1 box clothing, &c., for Rev. J. H. Vinton,	25.75
Brooklyn, N. Y., Mrs. George P. Field, 1 box clothing for Rev. S. M. Whiting,	42.00
Galway, N. Y., Fem. Miss. Soc., 1 barrel clothing, &c., for Rev. E. Kincaid,	51.23
Do., do., Rev. H. L. Grose and family, clothing, &c., in same barrel, for Rev. F. Mason,	12.11
Russia, N. Y., Orson Moore, 1 box of cheese for Rev. C. C. Moore,	
Ripley, N. Y., Ira C. Stoddard, 1 box clothing for Rev. I. J. Stod- dard,	
Rochester, N. Y., James H. Hooker, 1 barrel flour for Rev. H. L. Van Meter,	
Philadelphia, Pa., ladies of Broad St. Church, 1 box clothing for Rev. J. Dawson,	50.00

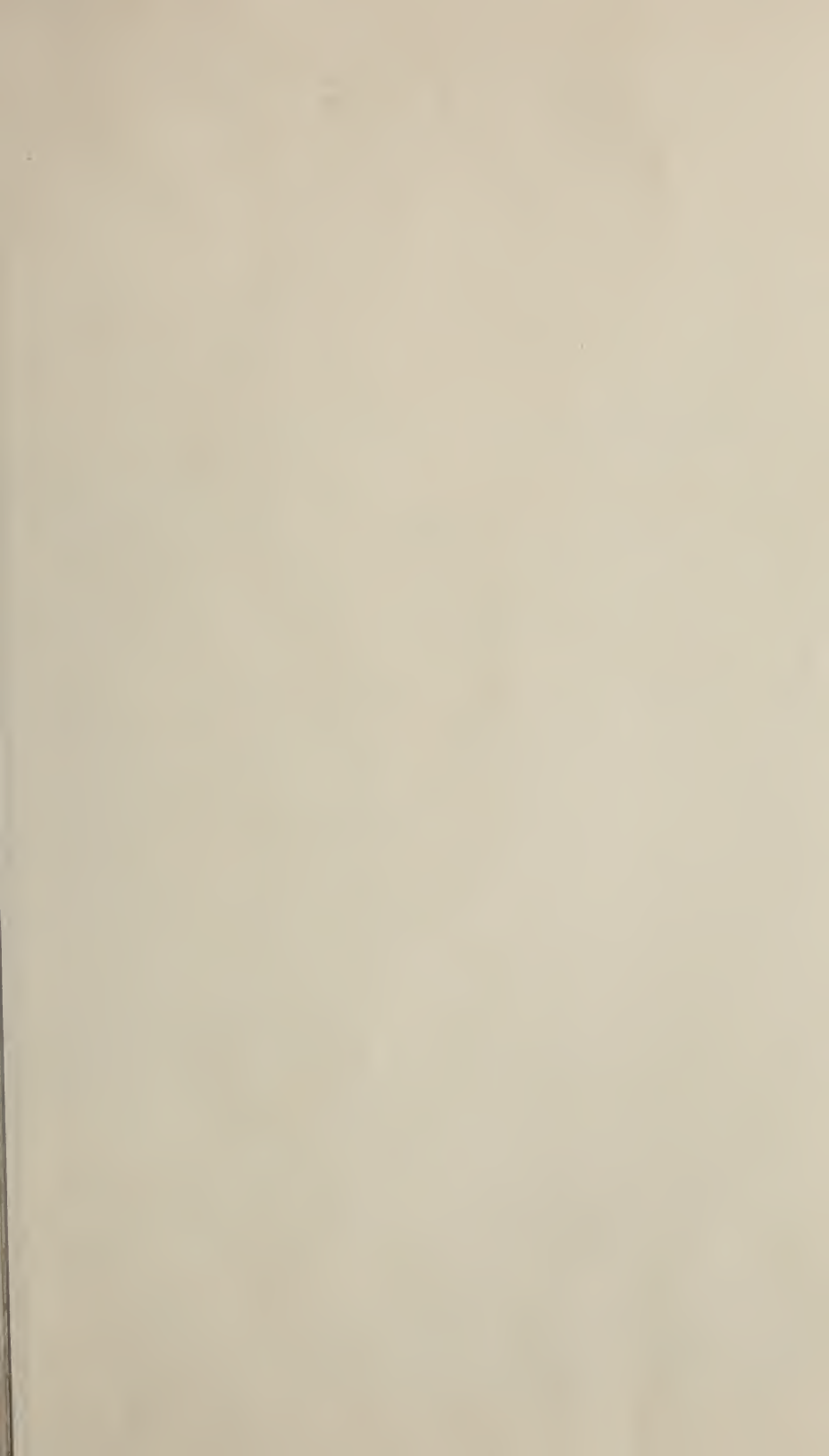
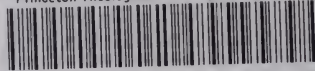


Fig. 1. (a) 1000, only

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